The Great Accuser cast down;

OR, A

PUBLICK TRIAL

OF

Mr John Goodwin

Of *Coleman-street*, LONDON,

At the BAR of

RELIGION & RIGHT REASON.

IT BEING

A full ANSWER to a certain Scandalous Book of his lately published, Entituled, *The Triers Tried and Cast*, &c.

Whereupon being found *Guilty* of *High Scandal* and *Malediction* both against the present Authority, and the Commissioners for *Approbation* and *Ejection*, He is here sentenced and brought forth to the deserved *Execution of the PRESS.*

By *Marchamont Nedham*, Gent.

Prov. 11. *An Hypocrite with his mouth destroyeth his Neighbor.*
Prov. 1.24. *Proud and haughty Scorner is his name.*
Difficile est Satyram non scribere.

London, Printed by *Tho. Newcomb*, for *George Sawbridge* at the Bible on *Ludgate-Hill*. 1657.

Witt: Boothly

XUM

TO

His Most Serene Highness,

OLIVER

LORD PROTECTOR

OF THE

Commonwealth of *England, Scotland, and Ireland* &c.

SIR,

IT is a Custom in all Countries, when any man hath taken a strange Creature, immediately to present it to the Prince: Whereupon, I having taken one of the strangest that (I think) any part of Your Highness Dominions hath these

many years produced, do with all submissiveness make bold to present him bound hand and foot with his own Cords (as I ought to bring him) to Your Highness. He need not to be sent to the *Tower* for his mischievousness; there is no danger in him now, nor like to be henceforth, as I have handled him; For, should he break loose again (as who knows what wild Creatures may do!) and get abroad to infest the Stationers, and infect your People, I that have found him out once, may soon meet with him again to keep him in order. He seems to be a Leader of that savage Herd, which would make the Prince or Magistrate but a *Man of Straw*, or like a Wooden Head, or a Golden *Neptune* fixed over the Stern only for a shew, but not at all concerned in the steering of the Ship.

I in all humility crave Your Highness pardon for this Attempt, it being indeed my Adversaries fault, whose example in making bold to trample upon Your good Name and Authority, hath taught me so much confidence, that I presume to set

Your

Your great Name before this Book, and to offer you the trouble of perusing it, at such a time, when the Affairs of Three Nations lie all before you. If it be worth the reading at all, it is because the matter concerns you; It defends your Authority, and vindicateth one of your best and most Christian Actions, together with the Reputation of those Honourable and Reverend persons your Commissioners from common prejudice, and from the foulest Imputations that the mouth of Folly and Envy could breath out into the open air: and though this poor Mite can add nothing to the Treasury of your Highness Princely Wisdom and Knowledge; yet it will serve to call many things to your remembrance, much to your Observation ---

When I heard how industriously this Book of Mr G. hath been dispersed, and how high a prejudice arose among the more undiscerning sort, by the fine words of the Charmer, I thought this business to be my duty, and I have done it as I could: Where the gravity of the matter merited it, I have observed a Stile accordingly

dingly ſerious; in all other places I have treated the man like himſelf; not that I affect it, but becauſe it was neceſſary, and the moſt proper way of Return, for due correction, to intimate unto him, and his admirers, as well the inſolency of his Spirit, as the lightneſs and vanity of his pretended Arguments. In the refuting of them, I have given him his own to the utmoſt, allowing him fair play, by reciting ſome of them whole, the reſt by parts in their full ſtrength and force, which is more than ever he yet gave to any adverſary in Print, it having been his manner upon the like occaſion, to trifle about the Out-works, but never fall upon the main Fort, nor take the leaſt notice where the ſtrength indeed of an Argument lay.

If this Addreſs prove unſeaſonable, I ſhall watch to redeem my Error by a more eminent ſervice, upon ſome happy Occaſion, which certainly I cannot want, ſeeing your Highneſs proceeds in the nobleſt paths of Chriſtian Piety, to leave Poſterity an Example, what Great Things 'tis poſſible

ſible for man to do with a vertuous minde in the height of Honour and Fortune. May you live long in this State, with the favour of God, and good will among men, to the glory of the moſt High, and the rejoycing of all the People under your Highneſs Protection: So prayeth,

Your Highneſs's moſt humble faithful

Subject, and Servant,

July 8. 1657.

MAR: NEDHAM.

TO THE
READER.

THough there were no other Reaſon, yet this alone I thought ſufficient to warrant me in the preſent Undertaking, and quicken me to my duty, That it was neceſſary the overweening confidence of this turbulent man ſhould be taken down; and that by propoſing him a Spectacle (as he is) to men of underſtanding, he may not hereafter go forth μὴ πλλῆς φαντάσιας with ſuch an oſtentation of words, as formerly he hath done, to deceive the Nations. There are a ſort of men that love (as the Apoſtle ſaith) to * *ſpeak great ſwelling words of vanity*; in which number if he be reckoned, I do him no injury, but have the general conſent of the Pious and Learned to ſubſcribe to the Cenſure, together with all his own Works to confirm it: And therefore obſerving him to be a man of ſo elated a *Supercilium*, ſo audacious a Front, that he hath dared to aſſault even Authority it ſelf, and in his pompous way of Affectation with Strains of Oratory to vilifie the moſt pious of their Ordinances, and trample upon their intruſted Servants, I conceived, now the *Swelling* is grown to this height, it would be an act of charity both to himſelf and his Friends, for me to endeavour the Cure; in order whereunto, I make uſe of no other *Lancet* but my *Pen*, that I may meet with him at his own weapon, having ſharpned it on purpoſe to prick the fiery *Phlegmon*, and let out the Corruption: Which being done, there is hope the man may love the Peace of the Church the better while he lives, and at length go to reſt with his Fathers in more peace than yet he is like to do.

* 2 Pet. 2. 18.

Truly, 'twere high time for him to think of this in good earneſt: And he would make us believe he doth ſo; For, in his *Epiſtle* he tells us, that *being ſtricken in years, and neer his period, he is by the high and dreadful concernment of his diſſolution approaching, importuned* to do Feats *while his earthly Tabernacle is ſtanding*; and among other things, to *give a Teſtimony againſt* the Commiſſioners for *Approbation* and *Ejection*: And in his Title-page he ſets himſelf out to be *an Aged Miniſter*. True; and if you look into his Book, you will find it ſo, being arrived (I will not ſay to Dotage, but) as one would think, to that Age of *Senes bis Pueri*, wherein *Old men are twice Boys*, becauſe he trifleth like any young Lad, priding himſelf all along from page to page;

Ludere par impar, equitare in arundine longa:

his whole Work being but a kind of *Boys-play*: Inſomuch as I muſt profeſs, in dealing with his Arguments, I was poſſeſſed with an equal Temperature of Indignation and Pity; Pity, to ſee him, an antient Miniſter of the Goſpel, and one who a good while ago had a reputation of being Conſcientious, ſo plainly to prevaricate in point of Conſcience, to the reviling of Authority, and abuſe of his Brethren, even while he is (as it were) ſounding the trumpet to his own final diſſolution, or the great day of Account: how little theſe things were in his thoughts when he penn'd his Book, you are left to judge by his carriage, and this my Anſwer. On the other ſide, my Indignation aroſe, to obſerve that a man, whoſe Writings ſhew him to be a Scholar, ſhould yet write ſo unlike a Scholar as he hath done, obſerving neither Rule nor Mood in matter of Argument; but rambling through a wilderneſs of Falſities, Tautologies, Slanders, Self-contradictions, and malicious Declamations, inſtead of Reaſons or Inſtances, to make proof of what he pretends to, he loſeth himſelf, and leads the unwary Reader quite out of the Road of Common Senſe and Honeſty.

I would not willingly be tedious; but I muſt needs have you a little more intimately acquainted with the Man and his Character. He is worſe than a *Common Nuſance*; for, he doth not only ſtink, and annoy ſavoury Chriſtians by his rotten Opinions, but by plain Lyes (pardon the expreſſion) and Slanders, endeavoureth to make others of all ſorts as unſavoury as himſelf. His Scribling Faculty is his diſeaſe, which he labors under continually, and happy it were for him if it would turn to the *Hand-gout*. His Reaſon uſually rides poſt with pride or paſſion, and ſo is the more eaſily over-ridden by a vaporing Phant'ſie; this is it which gives Law to his Underſtanding, cuts out work for all the other Faculties, makes his Pen a ready writer; and the Windmill in the Brain keeps the Preſs always going as if it were his Handmill; for, rather than it ſhall ſtand ſtill, he travels through all Shops, like a Knight-errant, to find out the Gyants in Print, making Adverſaries rather than want them, that he may grinde them to powder. Of a very Paper-worm, there never was a verier Tyrant in the world: He hath a Tool betwixt the Fore-finger and Thumb, with which he ſcrues all things to his purpoſe; he hath made crooked things ſtrait, and ſtrait things crooked at pleaſure; killed all men of fame with as little remorſe as *Domitian* did Flies; and *Nebuchadnezzar* like, *thoſe whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.* Dan. 5 9.
It hath been the wretched imployment of theſe his latter days, and is ſtill, to go forth in the glory of this his ſtrength, and either to take or make an occaſion to conflict with whatſoever perſons or things he lights upon, eſpecially if the men be in any repute or acceptation above himſelf; Then it is he bends his Bow, makes ready bitter Arrows, and feathers them at the Preſs, that he may take them down a pin lower. There is not an Inſtance to be found in this Age of ſuch another *Hector*, a man ſo full of Quarrels and Conteſts with men of Conſcience and worth, as this Mr. *G.* not ſparing even ſuch as he himſelf owneth for ſuch, I mean the *Commiſſioners for Approbation*; (as you may ſee in his

Epiſtle) and tells the world before hand he eſteems them ſuch; yet (as if it were becauſe they are ſuch, or at leaſt becauſe they are eſteemed by others as ſuch) he lifts up his Pen with all his might againſt them.

'Twere pitty ſuch a Champion ſhould loſe the glory of his Atchievements, and therefore to do him right, I ſhall give you a ſhort Story of his Duels, and his other publick Engagements, wherein I am to inlarge a little, and yet no more than needs muſt. The ſingle perſons he hath been in the Field with, *i. e* in Print, as his Adverſaries, and whom he uſed accordingly when he got them under the Preſſe, are theſe, *Viz.* Mr *Gataker*, Mr *Walker*, Mr *Roborough*, Dr *Williams* Biſhop of *Oſſory*, Mr *Pryn*, Sir *Francis Netherſole*, Mr *John Geree*, Mr *Herbert Palmer*, Dr *Thomas Goodwin*, Mr *Resbury*, Dr *Hammond*, Dr *Burgeſs*, Dr *Hill*, Mr *Jenkins*, Mr *Edwards*, Mr *Barlow*, Mr *A. Steward*, (in particular Books printed) beſides ſeveral Members of his own Church that he hath written againſt, and divers others: Thus you ſee what a notable Duelliſt he hath been.

But this is not all; for, this *Tenth Worthy* hath been ſo adventurous as to engage alſo with whole Troops and Regiments, in the confidence of his own perſonal and ſingle valour; *viz.* The *Parliament*, the *Aſſembly of Divines*, the *Miniſters of the Province of London*, the *Miniſters of Sion-Colledge*, *thoſe Miniſters that ſubſcribed a Petition to the Lord Fairfax*, part of the *Company of Stationers*, the Aſſembly of *Dort*; and in this Treatiſe he challengeth forth the Commiſſioners for *Approving*, and thoſe for *Ejecting* of Miniſters, men of the greateſt Eminency and worth His Highneſs, with the Advice of his Council, could pitch upon in and about the City, and in every Shire throughout the Nation. Nay, he goes further yet, and ventureth hereupon to provoke his Highneſs and Council in a moſt uncivil and unchriſtian manner, cauſing them to undergo the *Ordeal* of his fiery flying Pamphlet, turning the edge of his Pen againſt them, and ſhamefully reproaching them in the eyes of the People, as he himſelf, in his *Poſtſcript to the Reader*,

Reader, acknowledgeth his words may bear ſuch a Conſtruction, viz. *as favouring of an undue liberty, and want of reverence to thoſe that are in Authority*; yet inſtead of excuſing the matter, he goeth on in the ſame *Poſtſcript*, to juſtifie and exalt himſelf above all Authority, and undertakes to give ſeveral Reaſons for it. As 1. Becauſe *the great men of the Earth might be in danger, if he ſhould not give them ſeaſonable ſmitings.* 2. *That theſe ſmitings are more the Reproofs of Jeſus Chriſt than of man*; by which you ſee how he ſpares not *even Chriſt himſelf*, but endeavours to entitle him as Patron of his lewd extravagancies againſt our Rulers. 3. *Becauſe Kings, Princes, and Rulers, are liable to theſe Reproofs* (or ſmitings) *as well as meaner men.* 4. *Becauſe Reprovers* (or Smiters) *in the Name of Chriſt are not in this to reſpect perſons.* 5. *Laſtly, Becauſe the Author* (viz. himſelf) *ſtands particularly and publickly engaged to this*; for he boaſts, he hath formerly defended their Authority, and therefore ought now to have a Licenſe to ſmite them. Excellent good! He, in the pride of his heart, looks upon himſelf as the man that is, and ought to be, exalted above all that is called God on earth, being no leſs than the Pope or Chriſt's Vicar, in the Name of Chriſt to cenſure the proceedings of Princes, and reprove or ſmite the Potentates, Rulers, & great men of the Earth, they being in their Actions ſubject to his Judgement and Correction, he being the man out of all the Tribes and Kindreds of the People, ſeparated and ſet apart (in his own conceit) for the exerciſe of this Pontifical Authority over his Highneſs; as if he meant to uſurp the Papal Chair, and turn out Pope *Alexander* the ſeventh. And yet this is not all; for, as if he meant alſo to be no leſs than *Alexander the great*, it was well obſerved lately by a Gentleman in my hearing, that as King *Alexander* having conquer'd the world, is ſaid to have ſighed becauſe there were no more worlds to conquer, ſo he having (in his own Opinion) triumphed over a world of Penmen, and Powers, wanting work elſewhere, hath now turned his Arms againſt a greater (in his own eyes) than all theſe put together; even againſt his ſacred ſelf,

moſt

moſt ſhamefully contradicting himſelf in many places, and thereby hath given the world to underſtand what a Shuttle-cock this Mr *Goodwin* is, who hath ſo ſet out himſelf with his own Pen, and in Print too, that the Nation may know he careth not to have his wit, and reaſon, and honeſty, and all obſcured together, rather then his ſparkling Phantſie ſhould not ſhine in its brightneſs.

And theſe things he hath done, not in Anonymous ſmall Kites and Pamphlets, but in grave and (as he thinks) goodly Treatiſes, which he hath ſet his name to in Capital Letters; and out of which I ſhall give you three or four Inſtances of the Combats he hath had with himſelf, upon the open Stage.

One while you have him for the King; as in that Book of his, called *Anticavalieriſm*, page 10, 11. where you may read this following Paſſage.

As for offering violence to the perſon of a King, or attempting to take away his life, we leave the proof of the lawfulneſs of this to thoſe profound diſputers the Jeſuites, who ſtand engaged by the tenure of their profeſſed Doctrine and Practice, either to make good the lawfulnes thereof, or elſe to leave themſelves and their Religion an abhorring and hiſſing to the world. As for us who never travelled with deſires or thoughts that way, but abhor both Mother and Daughter, Doctrine and Practice together, we conceive it to be the juſt Prerogative of the perſons of Kings, in what caſe ſoever, to be ſecure from the violence of men, and their lives to be as conſecrated Corn, meet to be reaped and gathered onely by the hand of God himſelf. David's *Conſcience ſmote him, when he came but ſo neer the life of a King, as the cutting off of the lap of his Garment.*

Not long after, contrary to all this, he wrote that Book entituled, *A Defence of the Honourable Sentence paſſed upon the late King by the High Court of Juſtice.* In the 73 Page whereof, writing againſt ſuch as would not have had the King put to death, he adviſeth them to *retract that Inhumane Tenet* of exempting Kings from Puniſhment, *whereby they encourage Kings to turn Tyrants, commit murthers,*

and

and all abominations, that Tenet of theirs (saith he) *I mean, wherein they deny unto Kings the help of that Bridle for the ruling of their lusts* (*more needfull for them than for any other sort of men*) *the fear of death by the Sword of Civil Justice upon any occasion whatsoever.*

At the latter end of the same Book he concludes thus:

The late wars, wherein the King, by the sword of those men of blood who cast in their lot with him, shed so much innocent blood in the land, being causelesly (*and contrary to the frequent obtestations, earnest sollicitations, grave advisements of his Great Council the Parliament*) *commenced by himself, are so far from mediating on his behalf for the bloodshed, that they open the mouth of it the wider, and cause it to cry so much the louder for vengeance upon Him and His, both unto God and men.*

Sic idem jungat vulpes, & mulgeat hircos.

A second Instance may be taken out of a certain Letter of his written to *T. G.* against *Independencie*, which was printed *Anno* 1643. condemning *Separate Congregations*, (so he terms them in his Preface.) *I am* (saith he) *as confident as Confidence it self can make me, that their way of a Covenant is a mere humane Invention, and a strain of that wisdom that desires to exalt it self, not only against men, but against God himself*, p. 1.

And p. 10. (saith he) *If you have the Truth with you, woe to my writs, Reason and Understanding; never poor man so strangely misused by such Friends in this world.*

Again, p. 13. he hath these words, *I do profess in the sight of God, and in as great singleness and simplicity of heart as ever man in this world spake word unto you, that I do as clearly apprehend Error and Mistake throughout the greatest part of your way* (that is, Independencie) *as I do truth in this Conclusion, That twice Two makes Four.* A lusty Confidence indeed! Yet notwithstanding, now his *twice Two* doth not make *Four*: For, within a few moneths after, he changed his Judgment from the *Presbyterian* way wherein he

he then ſtood, and profeſſed himſelf for this way which he had ſo confidently decried, and took up the practice of it, gathered a Separate Church in *Coleman ſtreet*, and wrote divers Books in defence of this way, and with as much confidence as before, as may be ſeen in his Books againſt *A. Steward*, Mr. *Edwards*, and other *Presbyterians*.

A *Third Inſtance*, and which is moſt pertinent to our purpoſe, is in reference to theſe two Commiſſions which he flies out againſt with ſo much fury, the one for *Approving*, and the other for *Ejecting*, and which he in this Pamphlet of his, makes the *abhorring of his ſoul*, and is angry with his Governers about them, and tells us he ought to be angry and to ſmite them with as much ſhame and reproach before the World, as his Pen is able to load upon them. Nevertheleſs, both theſe Commiſſions are no other, not only for ſubſtance, but alſo in each material circumſtance, then what was laid down in certain *Propoſals for propagation of the Goſpel*, and there diſtinctly commended one after the other, to a Committee of Parliament appointed to receive ſuch *Propoſals*, *Febr.* 8. 1651. as may be ſeen in Mr *Scobels* Office in theſe Words;

We whoſe Names are ſubſcribed, &c. with others, humbly deſire, that theſe Propoſals *be preſented to the Honourable Parliament*, &c. To all which Mr *John Goodwins* own ſelf, and Mr *John Price* one of the Elders of his Church, together with divers others, then ſubſcribed: And yet the Tenor of his preſent Book is againſt the Magiſtrate for granting ſuch Commiſſions, as having (in his opinion) nothing to do with propagating the Goſpel; and extream ſevere he is in his language againſt the Commiſſioners, though the purport of their Commiſſions be to act according to ſuch Inſtructions as Mr *G.* then approved under his hand.

To theſe give me leave to add a *fourth Inſtance*, and I have done, it being ſuch a one as hath many Inſtances in the belly of it. *Firſt*, in his *Epiſtle*, you have him giving the Commiſſioners what indeed is their due, declaring himſelf concerning them in theſe Words, [*I beleeve them to be men of Conſcience, and worth, fearing God, and lovers of Truth*]

now

Now let us take theſe Particulars in pieces, and ſee how he agreeth with himſelf in his Book.

1. *Lovers of Truth.* And yet *p* 9. he intimates a *bloody dominion* exerciſed by them over men for holding the Truth, and ſaith a little after, *That they make the ſimple owning and profeſſing of the great and important Truths of God a Bar againſt Preferment*, *p* 12. He calls them *Heterodox*, inſinuating, *as if they held Errors againſt their inward conviction of the contrary*, p 17. *he makes them Counter-workers againſt God* in the work of ſending out Labourers to preach the Truth, *p* 20. he ſaith, *That what the Names of ſome of the Commiſſion of* Triers *preſaged they have effected, reducing the ſaid Commiſſion, in the execution of it, to a neer affinity with the* Spaniſh Inquiſition, *which accuſeth the Romiſh Religion of cruelty and blood, and ſo of a pregnant fiery Antipathy to the Genius and Spirit of the Goſpel*, p 21. *That they are ſuch as grind the faces, and break the bones of men of ſignal piety and worth, who know more of God and his Goſpel than themſelves*; whom he calls a little after, *men of an erroneous and miſ grounded Faith*, that uſe men ſo, becauſe they will not comply with them in Error. p 15. *That their judgements are erroneous and deſtructive to the precious ſouls of men*; yet theſe are the men whom ere now he ſtiled *lovers of truth*.

2. *Men of Conſcience.* Nevertheleſſe, *p* 3. he tells them of *famiſhing men with their wives and children, onely becauſe they will not profeſſe a beleif contrary to their Conſciences.* p 6. he ſaith, *They intrench upon the Spiritual Rights and Priviledges of the people of God, keep aſunder thoſe whom God would have joyned together, and reject men that are worthy.* p. 7. That *they quarrel men preſented, and are not over-tender of the practice, whether there be any Chriſtian or reaſonable cauſe for their acting ſo or no.* Such *as by their power and ſubtilty bring about their own ends, and receive the tribute of thanks, if not baſer Metal, from thoſe who are preferred.* p 8. *That they are worſe in their power and proceedings than the Biſhops. Never ſuch a rule-leſſe, law-leſs, controul-leſſe generation of men in this Nation.* p 9. *Such*

as ſpread Snares and Temptations in the way of mens Conſciences. Page 10. *A generation of men that ſpread ſnares of death, and lay ſtumbling-blocks in their Brethrens way.* And Page 16. *That uſe their power to the wringing and ſtraining of mens Conſciences.* Yet theſe are the men whom he before owned as *men of Conſcience.*

3. *Men of worth.* For all this page 5. he calls them *an inconſiderable number of men.* Page 6. *Such as diſgracefully reject men, though never ſo worthy,* Page 7. Such as uſe indirect practiſes for ends and ſelf-advantage. *That Thieves and Murtherers may as ſoon (or ſooner) purchaſe the Seal of their Approbation to any Benefice,* as ſome others, *though never ſo ſignally qualified for the Miniſtry.* P. 15. *That they uſe their power to revenge themſelves upon their enemies.* P. 16. *That the day would fail him to inſiſt upon all their erroneous and irregular deportments.* P. 22. *That they were not conſcious of any uſefulneſs in themſelves for the ſervice either of God or man.* That they are but like the *Bramble in Jotham's Parable,* meer Brambles in power. Inſinuating alſo, that they *are men of unchriſtian principles, of immodeſt, and diſingenuous Spirits.* Page 23. *Men of unhandſome and unhallowed doings in their way, ſuch as grant Paſs-ports to the firſt-born of undeſerving men, but deny them to the deſerving.* Page 28. *Engliſh Inquiſitors, ſirnamed Tryers.* Page 25. *Who reſpect the vile man more than the precious.* Yet theſe are the men whom profeſſingly he ſaid he beleeved to be *men of Worth.*

4. *Men fearing God.* Yet Page 2 and 3. Men who are *Lords and Maſters over other mens Faith and Conſciences.* Page 9. *Men that exerciſe a bloody dominion over them, becauſe of their conſciences.* Men that frequently practiſe *an unchriſtian demeanour.* Page 11. *Men who reject ſuch as God and Chriſt do recommend unto them.* Page 15. *Such as are Papal in their power, principles, uſurpations, practiſes and ſpirits. Treacherous and diſloyal Makers and Maintainers of Parties and Factions to multiply diſciples to themſelves, and revenge themſelves upon their Enemies.* Page 17. *Such who thruſt forth Loiterers into the Lords Vineyard.*

Pa. 22. *Men who have consumed and undone persons of eminent growth in all Christian worth and excellency, and are like to devour more. And that they sell their brethren to poverty and misery.* Page 23. *Promoters of a Faction, and that it was none otherwise* from the very beginning, but that they would steer that *crooked Course which they have steered.* Page 27. *Men of politick reaches, and subtil contrivances, for the bringing about secular Projects, or by-ends.* Page 29. Such *as can persecute the innocent and harmless with a good conscience.* Page 20, and 21. *Brethren in Iniquity, Grinders of men; men of ignorance and ambition, imbasing other mens Consciences.* Yet these very men whom in his virulent humor he thus stigmatizeth in the Book, he in his Epistle (before the Fit of passionate Phantsie was up) seating himself (as it were) under the shadow of death, before the great Tribunal, durst not do otherwise, while a Fit of Conscience was upon him, but give them their due Character, *Men of Conscience, and worth, fearing God, Lovers of Truth.* Pray see now how the man and his humor and these things fall together!

Quam bene conveniunt, & in una sede morentur!
O Corydon, Corydon, quae te dementia cepit?

What ails the man, that he should be thus possessed with an Evil Spirit of Self-contradiction! So much for the *Commissioners*, though it be not one half of the Filth that he vomited up against them. Now——

Secondly, as in his *Epistle* he speaks honor of the Commissioners; so there also he *professeth all Christian Loyalty, and entirenes of his Respect toward the Persons by whose Authority the said Commissions have issued, and been established.* And yet before he hath done that very *Epistle*, he cannot forbear slily insinuating, that their two Ordinances (which he otherwhere calleth Commissions) are *Apocryphal Statutes or Decrees to vex the Consciences of good men in the Nation.* And to the end he may handle them roundly with Authority, he in his *Postscript to the Reader*, next after his

Epiſtle, tells them in effect (as I have already ſhewn you) that he hath a Commiſſion from Chriſt *to ſmite them for their miſ doings*; which out of his great reſpect to them, he executeth in his Book to ſome purpoſe againſt them. As you may read Page 1. telling the *Civil Powers, they have put a great Indignity and Affront upon Jeſus Chriſt* by iſſuing out the ſaid Commiſſions or Ordinances. Page 2. That thereby they have given the Commiſſioners *an exorbitant power to exerciſe dominion over the Faith and Conſciences of other men.* Page 3. *That they connive at the Commiſſioners.* Page 4. *That they are deviſers of new Strategems, Methods and Inventions to aid the Goſpel.* Page 5. That the *two Commiſſions are Counter-workers againſt the Orders and Directions left by Chriſt.* Page 6. *That the Commiſſions intrench upon the Spiritual Rights and Priviledges of Gods People.* And that they *ſtrike (in effect) at the Civil Rights of many Bodies of People, and particular perſons likewiſe in the Land.* Page 8. That our Governors have, in appointing the Commiſſioners, *ſet up a lawleſs generation of men over the Lords People; and that there never was the like unſufferable yoke of ſlavery faſtened about the necks of the free-born people here, as the power given to theſe Commiſſioners.* That they have therein *done contrary both to Civil policie, and Chriſtian piety.* Alſo p. 11. *contrary to Chriſtian policie*; and that *when they were to chuſe perſons to be Commiſſioners, they intruſted ſuch as (for the far greater part of them) are, and were, by a true and ſolid eſtimate of them (in reſpect of their Spirits, Principles, and Tenets) like to reject and diſallow ſuch men, whom Chriſt ſhould recommend to them for Approbation.* p. 14. That our Governors have *erected the Triers with power as ſuperlative, and of the ſame houſe and linage with the Papal.* *And that they* being the Founders, *do underhand indulge and connive at the Commiſſioners exorbitant proceedings.* p. 17. *That they have an itching deſire to be officious unto Chriſt*; inſinuating withall, that they, *like other profeſſing Powers of the world, obtrude upon him their own projections to help him through the world, &c.* p. 19. *That they have inveſted the Commiſſioners with power*

to

to mould and form the Judgments and Conſciences of Fellow-Subjects in matters of Faith. p. 20. That *They connive at the Commiſſioners, when they ſell their Brethren.* p. 20, & 21. That *They erected a Conſiſtory as bad as the Spaniſh Inquiſition.* And I know not what more: But I am weary, and ſo I ſuppoſe is the Reader by this time, to ſee a man ſo ſhamefully contradict himſelf over and over, eſpecially if you compare his pretence of fair demeanour towards Authority, with the language that he afterward beſtows upon them as well as their Commiſſioners.

So that in concluſion, here now you have *J. Goodwin* againſt *J. Goodwin*, proving himſelf to be of the ſame ſpirit with *Jannes* and his brother *Jambres*, defying that Authority in the fouleſt manner, to which he but a little before profeſſeth *all Chriſtian loyalty*. A wiſe man he is without queſtion, and ſtronger than a whole City, becauſe having firſt conquered or confuted all the World with the help of a Printing-Preſs, the compleateſt Conqueſt of all is this laſt, whereby he hath confuted himſelf. So I commit him to the Preſs, in part of puniſhment, that he may know himſelf mortal, and from thence to his winding-ſheet; *Earth to Earth, Aſhes to Aſhes.* Peace be to all the Church. Farewel *J. G.*

However (Sir) take theſe *Latine Epigrams* along with you, for your own Application, and the Inſtruction of your Friends in *Engliſh*, before you leave them.

Mar. lib. 2. Epigr. 7.

Nil bene cùm facias, facis attamen omnia bellè;
Vis dicam, quid ſis? magnus es Ardelio.

Lib. 4. Ep. 79. in Afrum.

Condita cùm tibi ſit jam ſexageſima meſſis,
Et facies multo ſplendeat alba pilo,
Diſcurris totâ vagus urbe. ———
Hæc faciant ſanè Juvenes; deformius, Aſer,
Omnino nihil eſt Ardelione Sene.

Lib. 5.

Lib. 5. Ep. 81. in Mathonem.

Declamas in Febre, Mathon; *hanc esse Phrenesim*
Si nescis, non es sanus, amice Mathon.
Declamas ager, declamas Hemitritæus;
Si sudare aliter non potes, est ratio.
Magna tamen res est; errans cùm viscera Febris
Exurit, res est magna tacere, Mathon.

THE

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The

The Great Accuſer caſt down;

OR, A

PUBLICK TRIAL

OF

Mr John Goodwin

Of Coleman-ſtreet, London,

AT THE

Barr of Religion and right Reaſon,&c.

ARGUMENT I.

Mr G. his firſt Argument.

"IT is a great indignity and affront put upon the Lord "*Jeſus Chriſt*, Bleſſed for ever, to charge or challenge "him, whether formally or conſtructively, with want "either of wiſdom and underſtanding, or of care and "faithfulneſs, in making ſufficient proviſion for the "due managing of his affairs, or for the propagation and ad- "vancement of the Goſpel upon the beſt, and beſt-becoming "terms in the world. Now there being no Order or Direc- "on, nor any jot or tittle of either given by him to the Civil "powers, for erecting of any ſuch authority in the Church

"and over his ſervants, as that wherewith either Triers or "Ejectors, amongſt us, are inveſted by the ſaid Commiſſions "(reſpectively) They who notwithſtanding preſumed to "doit, I mean to make and eſtabliſh ſuch an erection in "the Church) what do they leſs then obliquely, yea and by "a pregnant and near-hand conſequence, impute either oſci-"tancie and forgetfulneſs, or elſe weakneſs and defect of "underſtanding unto the Lord *Jeſus Chriſt*, in his own great-"eſt and moſt important affairs? If either the Civil Magi-"ſtrate, or any other on his behalf, will riſe up to plead or "ſhew an Order or Commiſſion from *Chriſt* for him to grant "ſuch Commiſſions and Authorities as thoſe now impleaded, "unto men, (beſides that it had been more Chriſtian and "proper that this ſhould have been done before the ſaid "Commiſſions had been iſſued, and exerciſed, to the great "ſcandal and offence of the far greater part of the godly and "underſtanding people in the Nation) I fear that neither the "credit, nor the conſcience of the Undertaker will rejoice "over the enterpriſe, in as much as all attempts in this kind "that have been made (as many within the compaſs of a few "years laſt paſt have been) have miſcarried, and turned to "no account, but of loſs and diſparagement to their under-"takers. Do we provoke the Lord unto jealouſie? are we "ſtronger then He, that we dare ſay we are wiſer then "He?

Anſwer.

Vox, & preterea nihil. Had not Mr. *John Goodwin* owned this Pamphlet, it would have been known to be his by the Air and Emptineſs, the boldneſs of Calumniating, the frequent Miſtakes, Self-contradictions, groundleſs Inſinuations, vain Flaſhes, and the abuſing of honeſt-minded Readers, by nauſeating them with Scandals, offered inſtead of Reaſons and Arguments. And if theſe things be made to appear now throughout the whole contexture of this Work of Darkneſs, then the People of God, if they have not yet a full Diſcovery of the Man and his Temper by his former Pieces, may here behold

behold this *Accuser of the Brethren* in his full Pourtraicture, as he hath drawn himself to the Life with his own Pencil; the wicked Spirit of calumniation in this Discourse standing (as it were) upon the cloven foot of two *false Suppositions*.

The Discourse (such as it is) consisteth of eighteen several Heads, (as he hath made the Partition) though an upright Heart, and a sober Head not enclined to swelling, would have been confined in a much narrower compasse; and those he calls *Arguments and Grounds, as well in Reason as Religion*: but by the time that you have seen with how much spleen and devotion he hath sacrificed both his Logick and Divinity to envie and vain glory, in a few Rhetorical flourishes (the fruits of an extravagant Phansie) the World will finde but little cause to admire him in point of Religion, much lesse in matter of Argumentation. Now to the Businesse; in the handling whereof you will (perhaps) see cause to beleeve what he tells you in the Title-page, that he is an *Aged Minister*, having indeed lived beyond the use of that way of reasoning, which he had when he was a Boy in the University.

Mr. *Goodwin's* first Argument reduced into Form.

The Sum of this his first Argument may be reduced to this Syllogism. ——*It is a great indignity put upon Christ, to charge him either formally or constructively, with want of care in making sufficient provision for the propagation of the Gospel.* But, *there being no Order or Direction left by Christ for erecting of such an authority in the Church, as that which is given to our Commissioners for approving and ejecting, they who establish such an Erection, do constructively and by consequence, lay such an imputation or charge upon Christ, as if he had been careless, and had not sufficiently provided for the propagation of the Gospel*; Ergo, *The Civil Powers in* England, *by erecting the Commissioners for approving, and ejecting, have thereby put a great indignity upon Jesus Christ.*

The Answer.

For Answer know, That this Argument of Mr *Goodwin* is grounded upon several *false Suppositions* which

being by him taken for granted, but not at all proved; it is no other then a meer begging of the Queſtion: For firſt, He ſuppoſeth, *That it was the intendment of the Lord Jeſus Chriſt to make ſuch ample proviſion in his Goſpel, by laying down Rules for the propagation thereof in all reſpects, that now there is nothing left for the Magiſtrate to do, in point of prudence and diſcretion, for the promotion of and advancement of it in the world.* 2. He ſuppoſeth, *That the Commiſſioners for approving and ejecting are an Authority conſtituted by his Highneſs and the Councel, in and over the Church.* Theſe are the poor crutches upon which this, and all the reſt of his eighteen Arguments do halt. Take away theſe, all the reſt fail, and the Body of the Pamphlet falls to the ground; therefore it will not be amiſs to try how theſe will hold water, in point of Religion and Reaſon. And hereunto it will be neceſſary to requeſt the patience of the Reader a little while, in order to his confutation, becauſe if he be found faulty in the laying of his Foundation, it will be an eaſie matter to bring the whole houſe down about his ears.

Mr *Goodwin* his firſt falſe Suppoſition.

His ſecond falſe Suppoſition.

The firſt Suppoſition before mentioned, upon which he builds, is included in the *Major Propoſition*, and in oppoſition to that his *falſe Suppoſal*, let this *Theſis* be ſet down, as that which I purpoſe in the firſt place to make good againſt him; *Viz. That it was not the Intendment of our bleſſed Lord and Saviour Ieſus Chriſt to make ſuch ample proviſion in the Goſpel, by laying down Rules for the propagation thereof, in all reſpects and particulars, and ſo to anſwer all occaſions, that now there is nothing left for the Magiſtrate to do, in point of prudence and diſcretion, for the promoting and advancing of it in the World.*

A *Theſis* in oppoſition to his firſt falſe *Hypotheſis.*

This youthfull piece of gravity hath lived ſo (like a Salamander) the greateſt part of his dayes in the fire of contention, that 'tis now become his moſt natural Element; and having heretofore had ſome heats with Mr. *Pryn*, who gives all to the Magiſtrate in Goſpel-affairs, he cannot keep himſelf from the other extream of denying

ing

ing all, and allowing the Magiſtrate nothing at all to do therein; but thus it always happens, when a controverſie falleth into the hands of paſſionate men. And yet he doth not expreſs himſelf with ſo much extravagancy, as ſome others who are engaged with him in the ſame quarrel; among whom is one Mr *Paſtlethwait*, who in the Preface to a Pamphlet of his Entituled, *A Voice from heaven againſt the Tryers*, hath made open Proclamation, *That we ought to accept no Lawgiver but Jeſus Chriſt either in Church or Common wealth, but that this ſhould be our Profeſſion, the Lord is our Judge, the Lord is our Lawgiver, he is our King, &c.* Which being once admitted in the ſame ſenſe, as Mr *Goodwin* hath inſinuated his own wild Aſſertion, the Concluſion followeth as naturally from this as from his; That therefore the Magiſtrate is not at all concerned in the making of Civil Laws and Conſtitutions for the government of the Common-wealth; which worthy Doctrine, in reference both to Church and State, is in tranſcendent Terms, more Metaphyſically and Hypertheologically expreſſed in another ſad Pamphlet, Entituled, *A Standard ſet up*, lately written and publiſhed in Order to the raiſing a bloody Rebellion in this Nation; miſerably arrogating the Name of Chriſt and his people to countenance the deſign, being ſubſcribed by one *William Medley*, who jumps even in opinion with Maſter *Goodwin* in all points (though he go a little beyond him in ſome) againſt the Authority of the Magiſtrate, and therefore Maſter *Goodwin* in ſuch Company, cannot chuſe but be a man of great credit and reputation.—— But it is time I proceed to the proof of my *Theſis*, the Reaſon whereof I propoſe as followeth:

If it had been the intendment of Chriſt to do any ſuch thing, as to leave Rules and Directions of ſo vaſt a latitude and comprehenſion, as to take in and anſwer to all the particular Neceſſities, Occaſions, Contingencies and Circumſtances of Affairs, which might ariſe in the future in all Ages and Nations of the World, concerning every prudent way

and

and means convenient for the promulgation of his Goſpel, ſo that the Magiſtrate, and all other men, were to be tyed up ſtrictly to the peremptory Obſervation of thoſe Rules, without having recourſe (upon any emergencie) to the Common principles of Natural Reaſon and Diſcretion, to help on the work of propagating it among the Nations; then doubtleſs the Eagles eye, and active pen of Mr. *Goodwin* would have ſpied them out, and tranſcribed a Copy of them for us: But his autocratorical wiſdom is pleaſed either to leave the Reader to take his word for the truth of it, or elſe to go look where they may be found. Whereas the truth is, if you make enquiry into the Precepts, and the Acts and Monuments of our Saviour and his Apoſtles, upon the beſt ſearch (certainly) no ſuch univerſal golden Rules and Directions are yet diſcovered. For, while our Lord and Maſter walked about clothed with the garment of his Incarnation, we hear of no ſuch matter in the writings of the Evangeliſts; and after his Reſurrection, in all the bleſſed Interviews and Colloquies which he was pleaſed to have with his Friends and Diſciples, there is not the leaſt mention of it; nor at the time of his Aſcenſion, when being ready to cloath himſelf with the Robes of Glory and Immortality, he took leave of his Apoſtles, and left them to carry on the work of the everlaſting Goſpel, both among Jews and Gentiles: Nor are there, after the time of his Glorification, any ſuch Rules and Precepts to be ſeen in the Acts and proceedings of the Apoſtles, of ſo various and univerſal an influence and import, as in all points, upon all occaſions, in all Countries, to ſerve to the great end before-mentioned. Next to the great Act of ſuffering and Dying for the ſins of Mankind, to reconcile Man to God, the ſpecial work of Chriſt, to which he was deſigned by the Father, was, (as himſelf hath declared, *Luk.* 4. 18.) *To preach the Goſpel to the poor; to heal the broken-hearted; to preach deliverance to the Captives; to recover ſight to the Blinde; to ſet at liberty them that are bruiſed; to preach the acceptable year of the Lord:* That is to ſay, to reveal the way of life and ſalvation, and to go about doing good to poor Sinners in their concernments

tenments both of ſoul and body. The ſcope and purpoſe of his taking Fleſh upon him, was to make publication of the New Teſtament, and ſign and ſeal it with his blood: But we find him not any where dictating Orders and Decrees for the univerſal and perpetual Practice of men in the communicating of it to ſucceeding Generations. The onely Inſtitutions which were made immediately by himſelf, are the great Ordinances of *Preaching the Word*, and the Adminiſtration of the Sacraments of *Baptiſm* and the *Supper*. The *Supper* he inſtituted a little before his Death, and the other he gave in Commiſſion to his Diſciples after the Reſurrection, when he commanded them to *Go and teach all Nations, baptizing them, &c.* Thoſe things which are eſſential to the founding and conſtituting of a Church, he took a particular care for; but as touching the means and manner of publiſhing the Goſpel, and the way of planting Churches, that (for ought that appears to the contrary in Scripture) was wholly left to the management of the Apoſtles, whom he promiſed to endue with an extraordinary ſpirit for ſo wonderful and extraordinary a work.

Now in the next place, it will be very requiſite to enquire whether or no, in the Acts or Writings of the Apoſtles we can find any kind of Canons, Decrees, or Conſtitutions made by them, to be as ſtanding Rules, whereby men are bound neceſſarily to frame and direct their deſigns, ſo as by no means to uſe any other *Mediums* for the planting and propagation of the Goſpel: Or, whether the Apoſtles have left any Examples of their own practice upon Record, which all men are obliged to follow, and not to recede a tittle from them, in the ſame work of Goſpel-propagation: For if ſo be that Chriſt neither immediately of himſelf, nor mediately by his Apoſtles, eſtabliſhed ſuch obligatory Rules and Directions (as are pretended to) exclusive of all other means, by vertue of any Precept, or exemplary Practice; then judge ye whether this bold Aſſertion of his be like to hold right in concluſion.

The firſt obſervable *Medium* that the Apoſtles made uſe

of

of for the propagation of the Goſpel, and augmenting the number of Converts and Profeſſors, was the exerciſing a *Community of Goods*; ſo we may read, *Act.* 4. 34, 35. *That as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet; and diſtribution was made unto every man according as he had need.* This is one Inſtance of Apoſtolical practice and example; which no man that knows the manner and condition of Mr. *Goodwin*, will ſo much as imagine 'tis his opinion, that this is one of the Rules binding himſelf, or the Magiſtrate, or any other, to obſerve in promoting the publication of the Goſpel. 'Tis believed, neither the Credit, nor the Conſcience of the Man, will rejoice in ſuch an Aſſertion; and therefore having him herein (I dare ſay) *conſitentem reum*, and * *Marſupio conſulentem*, it ſhall be preſſed upon him no further.

* *Aſtutam vapida ſervat ſub pectore vulpem.*

Another means that the Apoſtles made uſe of for the ſpreading of the Goſpel, was that χειροθεσία, or *Laying on of hands*, whereby the extraordinary Gifts of the Holy Ghoſt were in thoſe days uſually conferred upon ſuch as they converted to the Faith; and theſe again made uſe of it in order to the converting of others; that men ſeeing thoſe miraculous Gifts breaking forth in ſeveral Operations, and being thereby convinced of that ſupernatural and mighty power which then attended the miniſtration of the Goſpel, might be brought in to the Faith of Jeſus Chriſt, and be confirmed in it. But in all the Prints, and grave Determinations hitherto publiſhed by Mr. *Goodwin*, our great *Maſter of Sentences*, we do not find that he hath concluded us and all the World under the obſervance and imitation of the Apoſtolical practice and example in this particular, as abſolutely neceſſary for the work of Goſpel-propagation: And ſo I paſs it over at preſent, till it be known how his Infallible ſelf will be pleaſed to paſs a Judgment in the matter.

A third means that the Apoſtles made uſe of for promoting the Truth of the Goſpel, was, That when occaſion of difference did ariſe among the Primitive Chriſtians, touching

touching Gospel-affairs, to the hinderance of its progress; they, to wit the Apostles and Elders, assembled together, and by Decrees of their own made an authoritative positive decision in the Case, and gave Laws to be observed by all the Churches, as you may read, *Act.*15. And it's conceived Mr.*Goodwin* never yet maintained, (but rather hath openly avowed the contrary) that this Example of the Apostles is to be received as a Rule universally binding all men in all Ages to do the like, and to assume the same power of Legislation and Determination, in the way of Synods or Assemblies, in order to the promoting of the Gospel.

These are the main observable Practices mentioned in the Acts of the Apostles; and some other there were which related to things reputed of an indifferent nature, as the eating or not eating of certain Meats, using or not using of Circumcision, and of divers Rites and Ceremonies of the Mosaical Law, as you may read, *Act.*21. and *Gal.*2. which sometimes were admitted, sometimes rejected, as may be seen by *Pauls* circumcising of *Timothy*, when as the same *Paul* at another time was stiffly opposing and pleading against the practice of Circumcision. Now we suppose Mr. *Goodwin* will not say, That this kind of liberty so assumed and practised, is one of the standing Rules which he with so much confidence commends unto the Reader, as necessarily to be observed in the promoting of the Gospel: And therefore unless our Reverend Author can produce some other Examples and Practices of the Apostles, which yet we have not seen, and with good evidence propound them to the World as universally obligatory upon men to follow, he will seem to be as a man beating the air, and that hath made a noise to no purpose. For, the truth is, whereas in all the Acts of the Apostles, other men can perceive no such Examples of theirs, from whence such positive Rules as he pretends to, are either directly, or by consequence deducible; so among all the Precepts of the Apostles contained either in that Book, or in any of their Epistles, no Rules will be found of so comprehensive a nature, as to give direction in all particulars that may fall out, so as to

exclude all uſe of humane reaſon and diſcretion in the Magiſtrate or any other, towards the advaneing ſo good a work.

As to the main concernments of Church-Oeconomie and Adminiſtration, they are ſufficiently provided for by the Precepts and Directions left by the Apoſtles in Writing; but as to Church-edification, and the gathering in of Beleevers through the preaching of the Goſpel, by employing and encouraging men to that work, there are no Precepts by them recorded to Poſterity, but what make in juſtification of thoſe two Commiſſions of *Approbation* and *Ejection*, which were given out by his Highneſs and the Councel; as will be made evident by and by, when Mr *Goodwin* comes to fall more directly upon the Commiſſions, and thoſe reverend and worthy perſons that are impowered by them. In the mean time, it is ſubmitted to the Reader, what to think of Mr *Goodwins* firſt *Hypotheſis* or *Suppoſal*, and whether he can imagine it was the intendment of Chriſt, either immediatly of himſelf, or mediatly by his Apoſtles to make ſuch large Proviſion, either by way of Precept or Example, to be as ſtanding Rules in perpetuity, utterly excluſive of the uſe and aſſiſtance of humane prudence, in order to the publication of the Goſpel.

Mr *Goodwin* his ſecond Suppoſition refuted.

Now to the ſecond *falſe Hypotheſis*, or *Suppoſition*, upon which the Argument is founded, and which is implicitely contained in the *Minor Propoſition*, falſly ſuppoſing and inſinuating, *as if our Commiſſioners for Approving and Ejecting were an Authority conſtituted by his Highneſs and the Councel in and over the Church and People of Chriſt*: For Confutation of this, the onely way is to make enquiry into the nature of the Ordinances or Commiſſions themſelves, by the genuine ſcope and drift whereof it will be certainly known of what kind they are, and what was the Intent of our Governours in the eſtabliſhment of them, that thereby they ſhould deſerve to be ſcandalized, and ſo rudely handled by him, who would be thought a man of Ingenie and moſt high Ingenuity.

To

To this end, that the truth may be cleared, let both the Ordinances ſpeak for themſelves.

The Firſt is, that which he is pleaſed to call the Commiſſion of *Tryers*, rightly entituled, *An Ordinance appointing Commiſſioners for approbation of Publick Preachers*; The true intent and main Scope of this Ordinance, is ſet down in that part of it which here followeth:

WHereas for ſome time paſt hitherto, there hath not been any certain courſe eſtabliſhed for the ſupplying vacant places with able and fit perſons to preach the Goſpel, by reaſon whereof not only the Rights and Titles of Patrons are prejudiced, but many weak, ſcandalous, Popiſh, and ill-affected perſons have intruded themſelves, or been brought in, to the great grief and trouble of the good People of this Nation; for remedy and prevention whereof, Be it ordained by his Highneſs the Lord Protector, by and with the conſent of his Council, that every perſon, who ſhall from and after the five and twentieth day of March *inſtant, be preſented, nominated, choſen, or appointed to any Benefice (formerly called a Benefice with Cure of Souls) or to preach any Publick ſetled Lecture in* England *or* Wales, *ſhall before he be admitted into any ſuch Benefice, or Lecture, be judged and approved, by the perſons hereafter named, to be a perſon for the grace of God in him, his holy and unblameable converſation, as alſo for his knowledge and utterance, able and fit to preach the Goſpel; And that after the ſaid five and twentieth day of* March, *no perſon, but ſuch as ſhall upon ſuch Approbation be admitted by the ſaid perſons, ſhall take any publick Lecture, having a conſtant ſtipend legally annexed and belonging thereunto, or take, or receive any ſuch Benefice as aforeſaid, or the profits thereof: And be it further Ordained, That* Francis Rous Eſq; Dr Tho. Goodwin, *&c. ſhall be, and are hereby nominated, conſtituted and appointed Commiſſioners for ſuch Approbation and admiſſion as is above ſaid, and upon death, or removal of any of them, others ſhall from time to time be nominated in their places by the L. Protector and his Succeſſors, by advice of his Councel, in the Interval of*

Parliaments; and sitting the Parliament, by the Protector and Parliament. And the said Commissioners or any five or more of them, met together in some certain place in the City of London, *or* Westminster, *as his Highness shall appoint, are hereby authorized to judge and take knowledge of the ability and fitness of any person so presented, nominated, chosen or appointed, according to the qualification above mentioned, and upon their approbation of such his ability and fitness, to grant unto such person admission to such Benefice or Lecture, by an Instrument in Writing under a Common Seal to be appointed by his Highness, and under the hand of the Register or Registers for the time being, to be also nominated by the Lord Protector and his Successors, which Instrument, the said Register or Registers shall cause to be entred in a Book for that purpose, and kept upon Record.*

And it is hereby Declared, That the said person so admitted into any such Benefice, shall be Possessor and Incumbent of the same, and intitled thereby to the Profits, Perquisits, and all Rights and Dues incident and belonging thereunto, as fully and effectually, as if he had been Instituted and Inducted according to the Laws of this Realm; as also the person that shall be so admitted to any Lecture as aforesaid, shall be thereby enabled, according to the Establishment and Constitution of such Lecture, to preach therein, and to have and receive the stipend or Profits to such Lecture belonging.

Provided always, That no person who shall tender himself, or be tendred, for approbation as aforesaid, shall be concluded by any Vote of the said Commissioners, which shall pass in the Negative, as to his Approbation, unless Nine or more of the said Commissioners be present at such Vote.

And the Ordinance Concludes thus. [*And it is hereby lastly declared and ordained, that the Approbation or Admittance aforesaid, in such manner as is before prescribed, is not intended, nor shall be construed, to be any solemn or sacred setting apart of a person to any particular office in the Ministery, but onely by such Tryal and Approbation to take care, that places destitute may be supplyed with able and faithfull Preachers throughout this Nation; And that such fit and ap-*

prove-

proved perſons faithfully labouring in the work of the Goſpel, may be in a Capacity to receive ſuch publick ſtipend and maintenance, as is or ſhall be allotted to ſuch places.]

The other is that which he cals the *Commiſſion of Ejectors*; rightly Entituled *An Ordinance for the Ejecting of Scandalous, Ignorant, and Inſufficient Miniſters and Schoolmaſters*; the main whereof is as followeth.

WHereas by the continuance of divers ſcandalous and inſufficient Miniſters and Schoolmaſters, in many Churches, Chappels, and Publick Schools within this Nation, the more effectual propagation of the Goſpel, and ſettlement of a godly and painful Miniſtry is much obſtructed, and no authority now in force for removing ſuch Miniſters and Schoolmaſters; For remedy thereof, Be it ordained by his Highneſs the Lord Protector, by and with the conſent of his Council, That the perſons hereafter named, ſhall be, and are hereby appointed and conſtituted Commiſſioners, for and within the reſpective Counties within England *and* Wales, *for the ends and purpoſes hereafter in and by this Ordinance expreſſed and directed*, &c.

And the ſaid Commiſſioners for the reſpective Counties aforeſaid, or any Five or more of them, are hereby authorized and impowered to call before them, or any Five of them, any publick Preacher, Lecturer, or other perſons formerly called Parſons, Vicars or Curats, ſetled, or which hereafter ſhall be ſetled in any Benefice, commonly called; A Benefice with Cure of Souls, or publick Lecture, having any ſtipend or ſalary legally annexed, or belonging thereunto, and all and every Schoolmaſters, who are or ſhall be ignorant, ſcandalous, inſufficient, or negligent in their ſeveral and reſpective places; and ſhall and may receive all Articles or charges which ſhall be exhibited againſt them, for Ignorance, Inſufficiency, ſcandal in their lives and converſations, or negligence in their reſpective callings and places, and proceed to Examination and Determination of ſuch offences, according to the Rules and Directions hereafter ſpecified, viz. *Such Miniſters and Schoolmaſters ſhall be deemed and accounted*

ſcandalous

ſcandalous in their lives and converſations, as ſhall be proved guilty of holding or maintaining ſuch Blaſphemous and Atheiſtical Opinions as are puniſhable by an Act, Entituled, An Act againſt ſeveral Atheiſtical, Blaſphemous, and execrable Opinions derogatory to the honour of God, and deſtructive to humane Society, or guilty of profane Curſing or Swearing, Perjury, ſubornation of Perjury; ſuch as hold, teach, or maintain any of thoſe Popiſh Opinions, required in the Oath of Abjuration (mentioned in an Ordinance of Parliament Auguſt 19. 1643) to be abjured, or be guilty of Adultery, Fornication, Drunkenneſs, common haunting of Taverns or Alehouſes, frequent Quarrelling or Fighting, frequent playing at Cards or Dice, profaning of the Sabbath Day, and ſuch as do or ſhall allow the ſame in their Families, or countenance the ſame in their Pariſhioners or Scholars, ſuch as have publickly or frequently read or uſed the Common-Prayer Book ſince the firſt of January *laſt, or ſhall at any time hereafter do the ſame; ſuch as do publickly and profanely ſcoffe at, or revile the ſtrict Profeſſion or Profeſſors of Religion or Godlineſs, or do encourage by word or practice any Whitſon-Ales, Wakes, Morris-dances, May-poles, Stage-plays, or ſuch like licentious practices, by which men are incouraged in a looſe and profane converſation; ſuch as have declared, or ſhall declare by writing, Preaching, or otherwiſe publiſhing their diſaffection to the preſent Government; ſuch Miniſters ſhall be accounted negligent, as omit the publick Exerciſes of Preaching and Praying upon the Lords Day (not being hindred by neceſſary abſence, or infirmity of body) or that are or ſhall be Non Reſident; ſuch Schoolmaſters ſhall be counted negligent, as abſent themſelves from their Schools, and do wilfully neglect their duties in teaching their Scholars.*

And ſuch Miniſter and School-maſter ſhall be accounted ignorant and inſufficient, as ſhall be ſo declared and adjudged by the Commiſſioners in every County, or any Five of them, together with any Five or more of the Miniſters hereafter nominated in this preſent Ordinance, to be aſſiſtant to the ſaid Commiſſioners, &c.

What

What I have here inſerted, gives you the very ſum and ſubſtance of the two Ordinances, ſo far as concerns the Inſtituted Power of *Approbation* and *Ejection*; and though the bare Reading of the Ordinances may be ſufficient to ſatisfie any ingenuous man, ſo as to wipe off that ſcandalous imputation, which, by way of falſe ſuppoſition, and peeviſh Inſinuation, hath been darted at the ſupreme Magiſtrate, and the perſons next him in Authority, in reference to the power by them granted in the ſaid Ordinances; yet it will not be amiſs a little to animadvert upon each particular.

Firſt, as touching the *Ordinance for Approbation*; how can it be ſaid to conſtitute an Authority in and over the Church, ſeeing if the Authority therein given, were ſuch as he pretends, then it muſt be an Authority exerciſing either Legiſlation in making Decrees and Conſtitutions for the ordering of Church-affairs, or Juriſdiction in reſpect of Church-Cenſures? But certainly, neither hath his Highneſs given, nor the Commiſſioners themſelves ever conceived they have, nor can any rational man infer they have, from the Contents of the Ordinance, a faculty of exerciſing Power in matter of *Legiſlation*, or Juriſdiction within, or over the Church in general, or any particular Congregation; and therefore certainly no man that is not ſworn to Mr. *Goodwin's* αὐτὸς ἔφη, will conclude, that they are conſtituted (or can in the leaſt meaſure be reputed) an Authority in and over the Church.

Secondly, That high and heavenly Ordinance of Preaching the Word, the due promotion whereof is the ſole declared ſcope of the Ordinance of his Highneſs, was primarily intended by Chriſt for the inſtructing and converting of ſuch as were, and are without the Pale of the Church, and for the gathering of them into Church-communion; in the next place, for the edifying and building of them up after they are gathered in. Now the intent of his Highneſs and the Council was not at all, that by vertue of this Ordinance any ſhould take cogniſance of the Qualifications of Paſtors or Preachers in private gathered Congregations or Churches, (who, it is known, notwithſtanding this

this Ordinance, remain as much at liberty as before;) but they are *Publick Preachers*, that is, ſuch as have, or would have a Publick State-maintenance (be it either in the way of a Benefice, or Lecture) legally annexed to the places where they preach, or otherwiſe publickly allowed, (theſe are they) that fall within the reach of this Ordinance. I ſuppoſe it would not well ſuit with Mr. *Goodwin's* principle and way, to ſay that ſuch Beneficed men and Lecturers, ſtanding upon a Publick Account, and their reſpective Precincts or Pariſhes, are (in his opinion) rightly conſtituted Churches. And if ſo, how then will this profound man of Science be able (on his part) to make good, in reaſon or conſcience, that the Magiſtrates authoriſing perſons with a power of Trying ſuch men whether they be qualified for the employment of preaching in Pariſhes, can be ſaid to be the erecting of a Power in and over the Church?

Thirdly, Though it would be beſide the preſent buſineſs to ſtart that Controverſie, whether, or how far the Magiſtrate may intermeddle in matters of Religion; yet certainly 'tis fit to conſider, that the ſame thing may be a duty incumbent upon a Magiſtrate, being a Chriſtian, as really as it is a duty upon inferior perſons who are Chriſtians. Now if it be the duty of every Chriſtian man, in his ſphere, as much as in him lieth, to advance the propagation of the Goſpel where-ever he hath an opportunity, by communicating, or by procuring the communication of it to others, (which it's ſuppoſed neither Mr. *G.* nor any elſe will deny) then undoubtedly the Supreme Magiſtrate of *England*, being a Chriſtian Profeſſor, by continuing that Publick way of Maintenance, which the Laws of the Land, and the Bounty of the State have allowed, to ſupport and encourage the Publick Preaching of Jeſus Chriſt, and thereupon by exerting his Magiſtratical authority, in transferring it by way of Truſt into the hands of certain perſons whom he ſees cauſe to confide in as Commiſſioners under him, for the Proving and Trying of men, whether they be fit to be owned upon the Publick Account, in order to ſo high an employment as Preaching to the People, hath therein done his duty, and in far

ſo doing kept within his ſphere as a Magiſtrate, and is ſo far from intrenching thereby upon the Church, or Churches (take which you will) in any kind, that there is rather abundant cauſe for the Churches of Chriſt to bleſs God for the care taken, than to find fault; and to hope, that by this means the number of Believers will be exceedingly increaſed, and the Lord be pleaſed to add to the Church daily ſuch as ſhould be ſaved. All that the Magiſtrate hath done here by ſuch an Ordinance, is an Act only of State, a meer Civil Conſtitution, and by vertue thereof the Commiſſioners not exerciſing any power of Legiſlation or Juriſdiction for the ordering and governing of Churches, but only a power of Trial and Inſpection concerning ſuch men, whom the Magiſtrate is to ſend abroad to publiſh the Goſpel, that the people may become fit matter for Churches: Therefore the ſaid Commiſſioners muſt of neceſſity be reputed only Officers of the Commonwealth in this particular, and not an Authority eſtabliſhed (as Mr. *G.* would have it) in and over the Church.

This *Ordinance for Approbation* is in Truth, no more then that other Ordinance of his Highneſs, whereby certain perſons are commiſſionated under him as *Truſtees for the maintenance of Miniſters*; that is, for ſetling of Augmentations for the better maintenance of Miniſters in Places where the means is but ſmall. As this Ordinance is to be reputed a meer Civil Act in reſpect of its Original, ſo alſo muſt the other; for the ſame hand framed the one which did the other; and being both deſigned for the ſame end, *Viz.* The due diſtribution of that publick Maintenance which is allowed by the Magiſtrate, according to ſuch Directions as he hath preſcribed, they muſt needs both in reſpect of their Original, the regulation of their exerciſe, and their end, be eſteemed no other then Acts of the ſame nature and conſtitution, both alike flowing from the ſame fountain of Civil power to the ſame purpoſe: And yet Mr *Goodwin* hath not one Tittle to ſay againſt that Ordinance, or Commiſſion of the ſaid *Truſtees*, though in the execution thereof, it comes as neer

his Church-door as the other. But all the ſpight is it ſeems at the *Commiſſioners for Approbation*; the reaſon whereof will be better underſtood anon, when I come to fall upon ſome of his following Arguments.

Moreover, as concerning the Ordinance for *Ejection*, it is alſo (as appears in the ſeverall parts of it) a meer Civill conſtitution. For (you ſee) that Ordinance doth not inable the Commiſſioners to exerciſe the power therein given, over any perſons whatſoever employed in the work of the Goſpel, ſave only ſuch who are publick Preachers, Lecturers, or other perſons formerly called Parſons, Vicars, or Curats, enjoying thoſe Benefices formerly called Benefices with Cure of Souls, or that are ſetled in publick Lectures, having any Stipends or Salaries legally annexed or belonging thereunto. So that it is evident, the Magiſtrate herein gives a power to animadvert upon no other perſons, but thoſe onely who are deſigned by himſelf to the imployment of publick preaching, and upon that account have a maintenance derived to them from himſelf, and the Law of the Land, who as they have their riſe, and their Miſſion from the Civil Power, ſo they have their dependency upon it, and in this reſpect can be reputed no other then perſons publikely imployed in the Common-wealth, on the behalf of the Magiſtrate, to divulge the Doctrine of the Goſpel, in the publick aſſemblies of the people; who if they be found either ſcandalous in life, or through Ignorance inſufficient for the work; ſurely then the Magiſtrate who alloweth and ſecureth them their Wages by Law, muſt needs look upon it, as his duty to ſee them turned out of their imployment, as he is concerned to do in the like caſe of any other perſons whatſoever imployed in a publick relation to, and dependency upon himſelf.

Theſe things being ſo, the Reader is left to judge whether there be not more of vanity, then either Reaſon or Religion in Mr *Goodwins* firſt Argument, ſince in the ſifting of it, there is nothing to be found, but the chaffe of two *falſe Suppoſitions*; upon which he hath built and

flouriſhed

flouriſhed up the whole ſtructure of his ſlight Pamphlet. For, it being manifeſt that neither Chriſt nor his Apoſtles, left any ſuch Rules in pepetuity to promote the Preaching of the Goſpel, as to anſwer all future contingent occaſions in order thereunto, or to exclude the Magiſtrate from contributing his aſſiſtance, either in the way of Countenance or Prudence, for the publication thereof; And it being clear likewiſe, from the very ſcope and intendment of the Ordinances themſelves, which have been ſo injuriouſly impeached, that they are onely Acts of a meer Civil nature, inveſting men with power upon a Publick Civil Account, we muſt needs come to this Concluſion, in oppoſition both to the *major* and *minor* Propoſitions of Mr. *G.* That as it was not the intent of Chriſt or his Apoſtles to make ſo large proviſion by Rules, in all minute Particulars, for publiſhing the Goſpel, as to exclude the Magiſtrate from doing what is fit in a way of Reaſon and Prudence, for promoting ſo good a work among the People; And that as it was not the intent of his Highneſs and the Council by their Ordinances to intermedle with Church-Government, but onely to have the Word univerſally preached by pious and able men, for the Peoples inſtruction: So, by erecting the Commiſſioners for *Approbation* and *Ejection*, they have been far from a conſtructive charging of Chriſt with want of care in not leaving ſufficient Directions to progagate the Goſpel (ſeeing to leave Rules of ſo univerſal an extent, and excluſive a nature as is pretended, was no part of his intendment;) nor can they be ſaid to have eſtabliſhed any Authority in and over the Church, (as is by him moſt cauſeleſly inſinuated) and conſequently they have not put any Indignity thereby at all upon Jeſus Chriſt.

Argument II.

Mr. G. his ſecond Argument.

"THe Lord *Chriſt* himſelf never aſſumed to himſelf, "nor ever exerciſed any intereſt of Authority or "power ſo exorbitant or over-bearing, as to give authori- "ty and power to any leſſer or ſmaller number of men, at "leaſt not of ſuch men, to whom he was not able, his Fathers "Will ſtanding to the contrary, to give both infallibility of "judgement, and intemerable faithfulneſs, in matters of "Faith and ſupernatural concernment, to exerciſe any ſuch "dominion over the Faith, Judgements, or Conſciences of "far greater numbers of men, and theſe every way equal, "at leaſt many of them, (if not ſuperiour) to them, both "in gifts and graces, and all ſpiritual endowments, as the "perſons commiſſioned amongſt us by the two Ordinances "ſpecified, do by vertue hereof, exerciſe over the judge- "ments and faith of all the Miniſters of the Goſpel in this "Nation, yea, and over the faith of all thoſe whom God, "(as both theſe Commiſſioners and others have cauſe to "judge) calleth unto this miniſtery. For is not this the ju- "riſdiction, lordſhip, or dominion, which they by vertue "of their Commiſſions (reſpectively) exerciſe over the "Faith of that great number of worthy perſons now men- "tioned, even to Eject them out of the poſſeſſion and en- "joyment of ſuch livelihoods which the mercifull provi- "dence of God in conjunction with the Laws of their Na- "tion, have entituled them unto? to caſt them out (I ſay) "of the enjoyment of their lawfull ſubſiſtence to the ex- "treme miſery, if not utter affamiſhing, of themſelves, "wives and children, onely becauſe they will not, or ra- "ther, becauſe in conſcience they cannot beleeve or profeſs "as they, being in this caſe made their Lords and Maſters, "require them upon the ſaid penalty to beleeve; the other, "upon a like account, ſhutting againſt others by the iron "bars of their authority, the door of acceſs unto ſuch live- "lihoods, whereunto both by the providence of God, and

"the

" the faithfulneſs of men legally entruſted with ſuch oppor-
" tunities, yea and their own ſignal worths and miniſterial
" abilities, do aloud call them? Doubtleſs the Lord *Jeſus*
" *Chriſt* never took upon him the exerciſe of any ſuch Au-
" thority, as to appoint a few men for the deveſting of any
" ſort of men whatſoever, much leſs the Miniſters of his
" Goſpel, of their temporal rights or enjoyment, onely be-
" cauſe their faith in matters appertaining unto God, is
" not the ſame in all points with the faith of other men.

" If it be replied, that neither ſort of Commiſſioners,
" Triers or Ejectors, are impowred by the tenor or words
" of their Commiſſions, to puniſh any Miniſter, either *pœnâ*
" *ſenſus*, or *pœnâ damni*, ſimply for not beleeving, or (which
" is the ſame in effect) for not profeſſing, or not teaching
" others to beleeve as themſelves beleeve; ſo that when
" they do any ſuch thing as this, they act beſides their Com-
" miſſion. I anſwer, firſt, The Commiſſioners themſelves, at
" leaſt ſuch of them as are generally known to underſtand
" their Commiſſions, as well as, or rather better then their
" fellows, do ſo conſtrue and underſtand them, as giving
" them power both to reject, and eject for not finding their
" own ſenſe and belief in thoſe that come before them. Se-
" condly, Their frequent, if not conſtant practice in this
" kinde, being ſufficiently known unto, and connived at, if
" not approved of by thoſe under whoſe authority and pro-
" tection they thus practice, clearly ſheweth that the ſenſe
" intended, or at preſent owned in both the Commiſſions
" by thoſe who are in authority, and who have power to
" declare the ſenſe of either Commiſſion, is that which hath
" been ſuppoſed in the Argument, though depoſed or deni-
" ed in the Reply.

Anſwer.

This ſecond Argument of his to prove the unlawfulneſs of theſe Ordinances, is ſo ſtuffed with the Fuſtian of various Terms, and falſe ſuppoſitions, ſo confuſedly extravagant, that it is not to be reduced into any handſom Syllogiſtick. *Anſwer.*

Syllogiſtick form; and therefore let us take a view of the Verboſities and Scandals, as they lie in (or rather out of) order.

Anſw. *Firſt*, (to omit his obſtreperous Impertinencies which lie croaking in the way) he ſuppoſeth, That ſuch men ſo imployed as the Commiſſioners are, ought *to have both Infallibility of Judgment, and intemerable Faithfulneſs in matters of Faith and ſupernatural concernment.* That they ought to be men of Judgment, I ſhall not deny; but that (like Mr. *Goodwin*) they ſhould have an opinion of their own Infallibility, or of neceſſity be indeed Infallible, before they undertake ſuch a work, ſure there is no need. Their Commiſſion (the Ordinance) impowers them to paſs their Judgments concerning men, by approving, or not approving them for the work of Preaching, according as they have cauſe to believe them duly qualified, or not qualified for it, in reference to theſe three particulars, *viz.* *The Grace of God in them*; *Their holy and unblameable Converſation*; *Their Knowledge and Utterance.* What need any Infallible Spirit be required in men to paſs a Judgment upon other men in theſe Reſpects, before they be ſent out to Preach? That which was the Apoſtles preſcript to *Timothy*, was written doubtleſs for our inſtruction and direction; *The things* (ſaith he) *that thou haſt heard of me, the ſame commit thou to faithful men, who ſhall teach others alſo.* By which Text it appeareth, 1. That men ought to be tryed and approved before they be ſent to preach the Doctrine of the Goſpel. And, 2. That the proving of their Grace and Faithfulneſs doth not preſuppoſe there ought to be an Infallibility in the perſons who are to prove and approve them; becauſe this proving and approving of the Graces of men that were to be imployed in any work of the Goſpel, was to be a thing of ordinary and continual practice, as is cleer by that of the Apoſtle before cited, it being a Rule of Direction now to ſucceeding Times and perſons, upon occaſion, as well as then to *Timothy*. And by that of the Apoſtle in another place, where he ſpeaks of the proving and approving of a Deacon, and ſaith, That

2 Tim. 2. 2.

1 Tim. 3. 10.

before

before their Approbation, they muſt be proved whether *they hold the myſteries of the Faith in a pure Conſcience*; and then they may uſe the Employment. Which is no other then a cleer Evidence of the lawfulneſs of the proving and approving of men in point of Grace, before they be ſent about Goſpel-work: And it being a Rule for conſtant practice, it carrieth moreover along with it as cleer an intimation, that there is no ſuch need of a Spirit of Infallibility, before men can be fit to act in the way of Approbation in reſpect of the Graces of men. And as to the other Qualifications, *viz. Holineſs and unblameableneſs of Converſation, with Knowledge and Utterance*; theſe two Points are cognoſcible *in Foro externo*, by enquiry into mens Lives, and by examination of their Parts, and their experiences of Gods dealing with them in the work of Converſion.

Secondly, He ſuppoſeth, That his Highneſs and the Council have by the Ordinances impowered the Commiſſioners *to exerciſe dominion over the Faith, Judgments, and Conſciences of men.* To prove this, he ſaith, The *Commiſſioners for Ejection* do eject men out of their places, becauſe they cannot in conſcience profeſs and believe as the Commiſſioners themſelves do believe; and on the other ſide, the *Commiſſioners for Approbation* (he ſaith) do upon a like account diſapprove men, *and ſhut them out from ſuch places of livelihood, to which they are called by Patrons, and fitted by their own ſignal Worths and abilities.* For Anſwer, know, It is no wonder that he who dares faſten ſo ill and groundleſs an Imputation upon our Governors, as that they have impower'd perſons to exerciſe an unchriſtian dominion over mens Faith, whenas there is not a tittle in the Ordinances of any ſuch matter to be found (it is no wonder, I ſay, that he who preſumes to prevaricate ſo unconſcionably againſt them) ſhould under a pretence of making good the ſcandal which he caſts upon them (to ſhew his emptineſs of proof) fall to calumniating of thoſe who are the Commiſſioners under them, by raiſing an ill report upon their proceedings. But this hath been his uſual way of

Argu-

Argumentation, *fortiter calumniari*, upon other occaſions, and to obſerve neither Rule in Ratiocination, nor to proceed *ſecundum allegata & probata*, to make out an Accuſation.

I ſuppoſe, whoever looks into the two Ordinances for *Approbation* and *Ejection*, will find that the Commiſſioners have their work ſet forth to them by the preſent Authority, with Rules whereby they are to proceed, and how to behave themſelves, as Servants uſe to have when they are imployed by their Maſters; ſo that it appears to be a point of Service, rather then of Lordſhip or dominion, wherein the Commiſſioners are exerciſed. It may with as much reaſon be ſaid, when a perſon offers himſelf to be a Member of a Congregation, and to partake of the Lords Supper, that the trying and examining of him in this caſe whether he be fit and worthy, is the exerciſing of a dominion and lordſhip over him. Then, whereas he ſaith, they exerciſe *Dominion over the Judgments and Faith of all the Miniſters of the Goſpel*; I anſwer,

1. That as it is not a Dominion, ſo neither do they exerciſe it over all the Miniſters of the Nation: Mr. *Goodwin* can (if he pleaſe) confute himſelf in this; For, I ſurpoſe he believeth himſelf to be a Miniſter, and yet he knoweth neither of the Commiſſions have been exerciſed over him. Alas, he was ejected out of his Pariſh-Living in *Coleman-ſtreet* by a Committee of Parliament; but that was before the eldeſt of theſe Commiſſions was born.

2. That it is not over all the Miniſters of the Goſpel, becauſe 'tis evident by the very letter of the Commiſſions, that they are not impowered to meddle one way or other with the Miniſters or Paſtors of *Gather'd Congregations*, but only with ſuch as ſeek, or do enjoy the Publick Maintenance of the State to ſupport them in the Miniſtry. And this himſelf afterwards confeſſeth in expreſs terms in his 5. Argument, where he ſtileth them Miniſters of *Parochial Congregations*; though here, to the end that this crazie Argument might run the more roundly, he thought fit to let it paſs on in general Terms, by omitting the due Diſtinction.

3. That

3. That it is not over Miniſters *quatenus* Miniſters, as they were taken heretofore under the notion and quality of a Sacred Function, but only as they ſtand in relation to the Magiſtrate, a Publick Miniſtry upon the Account of a Legal Publick Maintenance; and ſo the Judgment that is paſſed in the approving and diſapproving, or in the ejecting of them by vertue of thoſe Commiſſions, is only in reſpect of their being perſons fit or unfit to receive or enjoy that Maintenance, and cannot be called a Judgment over their Faith, which they are left to enjoy at their own liberty as much as before; which being allowed them, it is fit the Magiſtrate ſhould enjoy his liberty alſo, to refuſe them his Maintenance, if their Faith and Perſwaſions be ſuch, as he cannot in conſcience believe he ought to give countenance and ſupport unto. Moreover, whereas he ſaith, that thoſe Miniſters, by vertue of the Ordinance for Ejecting, *are put out of the poſſeſſion and enjoyment of ſuch Livelihoods, which the Laws of the Land have entituled them unto, to the affamiſhing of themſelves, their wives and children, becauſe they cannot believe as the Commiſſioners require them, upon the ſaid penalty, to believe:* The Anſwer to this is evident (as before;)

1. That the Commiſſioners do not eject them, becauſe not of the ſame Judgment with themſelves in matters of Faith, but becauſe their Judgment and Opinions are ſuch as come within the compaſs of thoſe Tenets and Doctrines, which the Magiſtrate hath declared he in Conſcience cannot, and will not give Maintenance unto. Beſides, the power of ejecting is not exerciſed upon men only becauſe of their Opinions, but it reſpects alſo the looſe and ill behaviour and converſation of ſuch as are imployed in the work of Publick Preaching.

2. That any power which conferreth a livelihood on any perſon upon certain conditions, to a certain end, ought in all reaſon to have a right of reſuming that livelihood, in caſe neither the conditions be obſerved, nor the end of the Collation be anſwered, while the party continueth in poſſeſſion of the ſaid Livelihood. Now it was

the Magiſtrate and the Law which conferred livelihoods upon the Miniſters before-mentioned: The Conditions whereupon they were conferred, were that they ſhould behave themſelves in all things as becomes Miniſters; the end was, that they ſhould with diligence and ſound Doctrine feed and inſtruct the people under their reſpective charges. Therefore in caſe thoſe Miniſters do not perform the conditions on their part, but run out into any of the licentious and diſorderly practiſes in matter of behaviour enumerated in the Ordinance; and ſhall happen to make ſhipwrack of the Faith, by corrupting the truths of God with falſe Doctrine, or be ignorant themſelves, ſo that the end (which was that they ſhould inſtruct the people with ſound knowledge) is not anſwered; certainly the Magiſtrate in this Caſe may righteouſly (and is queſtionleſs bound in Conſcience to) reſume their livelihoods into his own hand, and diſpoſe of them to others, who he conceiveth will better perform the end for which thoſe livelihoods and livings were firſt by Law appointed. And though the wants and neceſſities to which themſelves and theirs may be reduced to, upon their being ejected, be a matter of Commiſeration, yet it holds not water in point of Reaſon, to prove that they ought to be kept in, rather then there ſhould be a Commiſſion to eject them, unleſſe Mr *Goodwin* (after his wonted way of reaſoning) will judge it more reaſonable, that the great end of the Goſpel-miniſtration ſhould be loſt, and the ſouls of the people (without any commiſeration) be either ſtarved for want of ſound Doctrine, or poyſoned with falſe, rather than the falſe, ignorant, inſufficient, or ſcandalous Miniſters ſhould be expoſed to run the hazard of an affamiſhing themſelves, (as he calls it) and their wives and children. If this Argument were of any weight, then no man ought to be put out of his Office or Imployment in the Common-wealth, for breach of truſt, or miſdemeanour, or any crime whatſoever, becauſe it may prove the utter undoing of him, and his wife and children.

Laſtly, Whereas in the cloſe of this Argument, he flouriſheth

tiſheth, telling us, *That doubtleſs Chriſt never took upon himſelf any ſuch authority as to appoint a few men to deveſt any men, much leſſe Miniſters of their rights, becauſe their faith in matters appertaining to God, is not the ſame with the Faith of other men*; 'Tis true, for Chriſt pretended not to the deveſting any men of their rights, becauſe they beleeved not aright; but what is this to the purpoſe? Will he infer from hence? *Ergo*. The Magiſtrate doth ill, becauſe he requires thoſe who are Officers or Commiſſioners under him upon a publick and civill account, not to permit thoſe perſons to enjoy the publick maintenance, who in matters of Faith do *hold* * *Atheiſtical, Blaſphemous, and execrable Opinions derogatory to the honour of Chriſt, or who hold, teach, or maintain any of thoſe Popiſh Opinions, which by the Oath of Abjuration (mentioned in an Ordinance of Parliament of the 19 of* Auguſt, 1643.) *ought to be abjured.* Will he infer likewiſe? *ERGO*, The Commiſſioners who put this part of their Commiſſion in execution, do exerciſe Dominion over the Faith and Conſciences of men. Laſtly, will he infer, *ERGO*, rather then ſeem to do ſo, both the Magiſtrate and theſe Commiſſioners who act under him, are bound to maintain the men in the promoting of their Execrable, Blaſphemous, and Popiſh Opinions in matters of Faith, rather than withdraw the Publick maintenance from them? Or elſe, that in not admitting them to have the ſaid Maintenance, or by withdrawing it from them, they (according to the invidious ſenſe of Maſter *Goodwin*) muſt needs incur the guilt of Lording it over mens Faiths and Conſciences? Theſe are the rare Inferences that muſt unavoidably be drawn (for no other can be) from his moſt enigmatical way of arguing, till he pleaſe more rationally to furniſh us with other Concluſions from thoſe ſophiſticated Suppoſitions, and thoſe *illogical, antilogical* * *Rodomontadoes* and hard words, wherewith he abounds in this, and all other his Sophiſms, circumlocutory to little purpoſe. By this time I ſuppoſe the Reader is ſick enough of Mr *Johns* ſecond Argument, and therefore I ſhall not meddle with that which

* Theſe are the words of the Ordinance for ejecting.

* *Projicit ampullas, & ſeſquipedalia verba.*

followeth in the cloſe of it; it being only an iteration of the ſame ſcandals againſt the Commiſſioners, which in black Characters of envy he had ſet down once before, and which we ſhall have occaſion to take notice more at large, in another place by and by.

Argument III.

Mr. G. his third Argument

"They who deviſe new ſtratagems, methods, or inven-
"tions to aid the Goſpel, and to prevent dangers or
"inconveniencies incident to it, beyond or beſides all that
"Chriſt either preſcribed or directed to be done upon any
"ſuch account, or for any ſuch end, do in effect deny what
"the Holy Ghoſt expreſly teſtifieth of him, *viz. that he*
"*was faithfull to him that appointed him* [meaning God the
"Father] *as alſo* Moſes *was faithfull in all his houſe, Heb.*
"3. 2. For if it be ſuppoſed that the two Commiſſions ſpe-
"cified, be advantagious and benedict to the intereſt of
"the Goſpel, and that this is more like to run and be glorifi-
"ed in the World, becauſe ſeconded and aſſiſted by the
"ſaid Commiſſions, then was not Jeſus Chriſt faithfull un-
"to God in all his houſe, neglecting or forgetting to give
"any order to his Apoſtles or others, concerning the levy-
"ing or ſetting on foot any ſuch means as theſe, for the re-
"lief of the Goſpel; nor is it eaſie to imagine (but much
"more difficult is it to prove) when, unto whom, or by
"whom Chriſt directed the making of any ſuch Evangeli-
"cal Engines, as either of the ſaid Commiſſions are.

Anſwer.

For Anſwer to this; Firſt, obſerve, that this is but a repetition, varying the Phraſe of what he (in effect) ſaid before in his firſt Argument, and grounded upon the ſame *Petitio Principii*, a begging of the Queſtion, which we muſt by no means admit, ſeeing I ſuppoſe we have already made it evident, as a matter out of queſtion; That it was not the intendment of Chriſt to leave (nor did he or his Apoſtles leave)

leave) any Rules and Directions of ſuch a nature, of ſo univerſal an extent, variety, and Influence (as Mr. *G.* would inſinuate he did) as that they will ſerve in all reſpect, for the publication of the Goſpel, and do poſitively exclude the Magiſtrate from doing any thing at all that is conducible thereunto; which indeed, as thus ſtated, is the ſole matter in queſtion between our Superiours, and their Commiſſioners, and Mr. *Goodwin* in this buſineſs.

Secondly, Whereas he calls the Commiſſions *new ſtrategems and inventions*; its a wonder he ſhould be a man ſo hot againſt Novelties, whoſe phantſie hath been uſed to take a flight after all: But certainly (Sir) you are not ſo old as to account what hath been almoſt from the beginning, to be unto your gravity and long ſtanding in the world, but a Novelty. If it hath been a conſtant practice in all Times, that a man ſhould not be admitted to an employment before he be found fit to undertake it, nor continue in it, unleſs he behave himſelf therein as he ought, can it be a new thing now to make a Trial and Judgement of men upon the like occaſion? The practice you may finde both in the old and new Teſtament. Beſides, you your ſelf do tell us in you eighth Argument, that the Trying of men thus is as old as Epiſcopacy, and yet now it muſt be a Novelty; that is no rare matter for you to contradict your ſelf in all your writings, and particularly in this, as I ſhall ſhew you again by and by. Furthermore, you may (if you pleaſe) remember, it was alſo a Courſe practiſed by the late long Parliament, who when the former way of Trial and Approbation ceaſed, appointed the *Aſſembly of Divines* at *Weſtminſter*, or a Committee of them, to do the work; as appears by the following Order.

Die Jovis, 27. Julii, 1643.

IT is this day Ordered by the Commons Houſe of Parliament, That the Committee for plundered Miniſters ſhall nominate none to any Parſonage or Benefice, but ſuch as ſhall be examined by the Aſſembly of Divines, or any Five of them, and approved of by Certificate under their hands.

H. Elſynge, Cler. Parl. D. Com.

And

And afterwards, when the meeting of the *Aſſembly* was at an end, then the Proviſion for examining and approving (which you are pleaſed to repreſent as a meer novelty) was ſo ordered; that it was exerciſed by the ſame perſons (for the moſt part) which were intruſted with the work before by the Parliament, who thought it (as the preſent Governors now have done) a duty incumbent upon them, to ſettle a way for the proving of the Qualifications of ſuch men as offered themſelves to them for the work of the Goſpel, before they would own and admit them to partake of the Publick Maintenance. So that I hope by this time Mr *G.* is ready to retract, and acknowledge his error, for ſaying that the practice of Trying and approving men for Goſpel-employments is a new Invention. If he pleaſe a little to look upward, he will finde it as old as St. *Paul*, and *Timothy*, and *Titus*, *&c.* So far is it from being a Novelty.

Thirdly, whereas he ſaith, *Thoſe who deviſe meaus to aid the Goſpel, and prevent Inconveniences incident to it, beyond or beſide what Chriſt hath preſcribed and directed, do in effect deny him to be as faithful to God the Father, as* Moſes *was:* For Anſwer to this, obſerve, That the great ſtreſs of his Allegation lieth in the particle [*As,*] by vertue hereof ſuppoſing, that if Chriſt were as faithful as *Moſes*, then he left as full and cleer Directions for the work of the Goſpel in all points, as *Moſes* did for the Law. But this cannot be the meaning of the place. For, in the 14. verſe of the ſecond Chapter, he is ſaid to be a faithful *High Prieſt* in two reſpects. 1. *In things pertaining to God*, having approved himſelf faithful in revealing the Doctrine of the Goſpel, according to the mind of him that ſent him, (For, that was one part of his Commiſſion, as you may read *Luc.* 4. 18.) 2. *In that he made Reconciliation for the ſins of the people.* And ſo in theſe two regards he was faithful both as a Prophet, and a Prieſt, or as an Apoſtle and Prieſt, as it is expreſt a little after in the firſt verſe of the third Chapter; where we are bidden to conſider his faithfulneſs in both thoſe Capacities, who (as it followeth, *verſ.* 2.) was faithfull

full to him that appointed him, as *Moſes* was. Now therefore, the onely Inference that can be made from the place is this, That as *Moſes* was faithful to God in what he appointed him to, ſo alſo was Chriſt. God the Father appointed Chriſt as the great Prophet or Apoſtle of our Profeſſion, to preach the minde of God in the doctrine of the Goſpel; that was one end of his miſſion: And he appointed him as our High-Prieſt, to offer up himſelf a Sacrifice to make an Atonement or Reconciliation for the ſins of the people. Which two particulars being the ends of Gods appointing him, and he having fulfilled them according to the appointment, is in this reſpect ſaid to be faithful as *Moſes* was; not becauſe he had done things in all reſpects to anſwer the things done by *Moſes*; for, then he would have left us ſuch Rules and Directions at large (which we cannot yet ſee) upon Record, as Mr. *G* ſaith he hath done, for the Politie or Oeconomie of the Church, and as fully and compleatly ſet down in writing as *Moſes* left his; but the genuine meaning of the place muſt be undeniably this, That he was faithful in all things as *Moſes* was, becauſe he publiſhed the Doctrine of the Goſpel, and ſealed it with his blood for the expiation of ſin, and therein did what he was appointed to, as faithfully as *Moſes* formerly did what he was appointed to by God. The Ἰσωσις or Equiparation of the faithfulneſs of *Chriſt* and *Moſes* in this place, reſpecteth only the reality and exactneſs of their performance, both of them having alike punctually performed the ſeveral Appointments made to them by God; but it doth not infer that there was, or ought to have been a ſimilitude, correſpondency, or congruity in the whole manner, extent and fabrick of their Inſtitutions. For, to the end of the world, let Mr. *G.* do what he can with the Scripture, let him wring it by the noſe, to turn it which way he pleaſe, as the Papiſts do, or to force blood out of it, as too many in our times do, yet he will never be able to make this Text to ſerve his purpoſe: Beſides, even in common ſenſe it is manifeſt to any that is but the leaſt acquainted with the Goſpel, that our Lord and Saviour hath not by poſitive Laws deſcended

ſo

ſo far into particularities with us, as *Moſes* did with the people of *Iſrael*. And ſo you ſee what is become of the Third Argument, grounded upon a miſunderſtanding of that part of the Scripture concerning *Chriſt* and *Moſes*. We might be far more copious; but this is too much for him.

ARGUMENT IV.

Mr. *G.* his Fourth Argument.

"THe Lord *Chriſt* being (as was ſaid) faithful, as *Moſes* "alſo was, in all the houſe of God, and his wiſdom "and providence every ways anſwerable to this his faith- "fulneſs, it cannot be conceived but that with his precepts, "counſels, and directions for the advancement and pro- "ſperity of the Goſpel, he hath taken up and filled the whole "roomth or ſpace which is capable of receiving Injuncti- "ons, Orders, or Directions in that kind. So that no man "can add, inſert, or thruſt in any thing by way of advice, "or under the notion of a prudential contrivance for the "promoting of the Goſpel, but he muſt juſtle or thruſt "out, and (in our Saviours phraſe) make of none effect "ſome or other of thoſe precepts or directions, which have "been given by the Lord Chriſt himſelf, for the ſame end. "Even as the Pope cannot gratifie any new Saint with a "day in the Kalendar, but only either by turning ſome of "the more antient out of their long-continued poſſeſſions, "or elſe by compelling them to take the other into part and "fellowſhip with them in their honor, becauſe the Kalendar "is from the one end of it to the other already filled with "the Names of the more antient: In like manner the whole "latitude and compaſs of wiſdom and prudence for the due "and ſucceſsfull managing of the affairs of the Goſpel, "being ſpread with the orders and charges given by *Jeſus* "*Chriſt* in that behalf, it is not poſſible for men to deviſe "or ſet on foot any method, means, or device of theirs for "the

"the promoting of this end, but by disauthorizing, or with "reflection of disparagement upon some or other, or all, "of the said prescriptions of *Christ*. Nor is it possible for "any man to invent or form any projection, or make any "provision, which upon a true account will be found in "any degree material, or pertinent, for the welfare or success "of the Gospel, wherein he hath not been prevented by the "Great Author and Father of the Gospel himself. Other-"wise it must be supposed that men are, either (as hath "been said) wiser then God, and able to supply that which "hath been wanting in him; or else, that they are more "sollicitous and carefull over the interest of the Gospel, "more intent upon the salvation of the precious Souls of "men, than He. Therefore the two Commissioners we im-"plead, the one of Triers, the other of Ejectors, being "neither of them given in charge by *Jesus Christ* for the "promotion of the Gospel, nor holding any true or real "Communion with any of his Orders in that behalf, must "needs be of another Spirit and tendency from these, "and rather counter-workers, then co-workers with "them: and this experience it self hath sufficiently dis-"covered.

Answer.

Now we are come to that which he calls his fourth Argument, and expecting here to meet with somewhat of Reason or Religion (becaus he boasts in his Title page, that the whole Dozen and half, are all Arguments of that nature) I am not able in this to find a grain of either, onely we have him sitting down in the Reverend chair of Tautology, where he is pleased with much commiseration of the dull heads and weak memories of mankind (*tanquam ex Tripode*) most oraculously to dictate the same things again over and over, telling us, *If Christ was as faithful as* Moses *in all the house of God, then it cannot be conceived but that with his Precepts, Counsels and Directions, he hath done so much, that no man can adde any thing by*

way of advice, or prudential contrivance for the promoting of the Goſpel, &c.

Mr *Goodwin* might have done well to give us a Tranſcript of thoſe pretended copious Precepts and Directions; and till he doth, he muſt reſt ſatisfied with the Anſwer given to his firſt Argument, in reference to this particular, becauſe we are not at leiſure for Repetition. Howbeit, becauſe he ſeems to lay ſome weight upon theſe words, [*In all the houſe of God*] ſome Reply muſt be made to that for the undeceiving of the Reader. By οἴκῳ θεοῦ, *the Houſe of God*, is here meant the Church of God univerſal, as will appear by comparing it with 1 *Tim.* 3. 15. where the *houſe of God*, is plainly called, *the Church of the living God*. Now it is not to be denied, but that Chriſt took care with as much faithfulneſs, as *Moſes* did for the ordering of all this Houſe of God. For, whatſoever was neceſſary for the founding, building, and ordering of this Houſe, *Viz.* The Church univerſal, he very faithfully provided. He laid the foundation of it upon the Prophets and Apoſtles, theſe latter, *viz.* the Apoſtles, ſeconding that Doctrine of the Goſpel, which had been firſt publiſhed by the Prophets. Moreover, for the planting and building up of the Houſe of God, it is ſaid, *That he ſet in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healings, diverſity of Tongues.* Laſtly, for the ordering of this Houſe of his, he left the great Ordinances and Inſtitutions of *Preaching the Word*, *Baptiſm*, and the *Supper*, which Things we ought to ſuppoſe are all that Chriſt was appointed to do, in reference to the ordering of the Church, ſeeing we read of no more, and therefore having fulfilled the appointment of God therein, we ought to beleeve him as faithfull in his houſe, as *Moſes* was in his, becauſe he omitted nothing for the eſtabliſhment of it, which the Father thought neceſſary for him to do in his own perſon. As for other things, which were neceſſary to be made uſe of in after-time, for the gathering and ordering of particular Churches, in divers Cities, Towns, or Countries, he left them

them tothe ordering of his Apoſtles, to whom, before his Aſcenſion, he gave a promiſe of the Spirit, for their Direction and Aſſiſtance, which after his Aſcenſion was performed; for, when he aſcended up on high, he gave Gifts unto men to that end and purpoſe; and therefore he was faithfull in all his Houſe, as *Moſes* was in his, though he and his Apoſtles left not Rules and Direction, at ſuch a Latitude, as to anſwer ſo many particularities of Affairs and occaſions, as *Moſes* did. Nor indeed was there the ſame Reaſon for it; for, if it may be lawfull to gueſs at the ground of Gods proceeding thus in this particular, who tranſacts all things according to the beſt and moſt excellent dictates and proportions of wiſedom, there appears to be a great deal of Reaſon, why Chriſt and his Apoſtles, having left ſuch Inſtitutions, Rules, and Directions, which are foundational, and abſolutely neceſſary for the Conſtituting of the Church in general, ſhould not deſcend to the inferiour points of Regulation touching particular Churches, ſo as to leave Rules for it as amply as *Moſes* did, or to preſcribe means and Expedients, unto the uſe whereof all men ſhould be tyed up, who endeavour to propagate or promote the Goſpel. For, that Chriſt did not mean to ſet down poſitive and particular Laws of ſo wide an extent for all things, as *Moſes* did, the very different manner of the delivering of the Laws of *Moſes*, and the Laws of Chriſt doth plainly ſhew. *Moſes* had command to gather the Ordinances of God together diſtinctly, that concerned the Jewiſh Church, and orderly to ſet them down, according to their ſeveral kinds, for each publick duty and office the Laws that belong thereunto, as appears in the Books themſelves written of purpoſe to that end. On the other ſide, the Laws of Chriſt about the affairs of his Church, we finde rather mentioned by occaſion in the writings of the Apoſtles, than any ſolemn Thing directly written to comprehend and Record them in a Legal method and form; which I mention not (and therefore let no envious eye make ſuch a conſtruction, ſeeing it cannot be conſtrued) in diminution of the ſaid Go-

ſpel-Laws, which with a devout heart I reverence as of the moſt ſacred and moſt tranſcendent Divine Authority; but I hint this onely to intimate, that the very different manner of the delivery of the Laws of *Chriſt* and *Moſes* touching Church-affairs, doth ſhew, that the one had no intent to leave Laws, which might anſwer the variety of Goſpel-occaſions in particulars of ſo large a compaſs, as the other did to ſupply Church-occaſions in the time of the Law. Beſides, be pleaſed to conſider, that when *Moſes* gave thoſe poſitive Laws and Ordinances both Ceremonial and Judicial, they were intended onely for that particular Nation, who then were the ſole People, Houſe, or Church of God, and accordingly God in the framing of thoſe Laws, had an eye and regard to the nature of that people for whom they were made, and peculiar and proper Conſiderations were upon that account reſpected in the compoſure, to anſwer moſt of the Occaſions that might fall out in the adminiſtration of the Affairs of that Church and State; which end might indeed eaſily be attained by preſcribing Rules in and to a particular Nation: But when Chriſt came, the Caſe was much altered; for whereas the Houſe or Church of God in *Moſes* time, was confined to one ſingle Nation, now it was to be made up out of all Nations: The Laws of the Common-wealth were then made conformable to the Order of Church: But the Church under the Goſpel, being to ſpread through all States and Common-wealths, was ſo formed, as it might without prejudice to the Civil Peace, be entertained in any Nation; and therefore as the framing of poſitive Laws, Rules, or Directions of the ſame nature with thoſe of *Moſes*, which might ſerve to fit the different Tempers and Conſtitutions, the various neceſſities, Affairs and Occaſions of all the Nations of the World, or of thoſe Remnants which ſhould be firſt converted in all Nations, and oblige them to a very Puntilio, (as Mr. *G.* pretends) was in the very nature of the thing altogether impracticable, ſo it muſt have proved no leſs inconvenient, then unneceſſary. For, Chriſt himſelf having appointed the principal Ordinances before his departure, ſuch as might be

be conveniently made uſe of by the Church Univerſal; and his Apoſtles having left divers Rules and Directions which are of the ſame general concernment, and which may indifferently ſerve to the principal parts of Oeconomy in the Churches, in all the Nations of the world, its to be ſuppoſed he hath (by himſelf and his Apoſtles) done all that the Father judged neceſſary for him to do on the behalf of the Goſpel, and thereby approved himſelf *faithfull in all his Houſe, as* Moſes *was in his*. And whereas I maintain, that in particular matters of leſſer Importance, concerning the way of carrying on the Goſpel, there are no poſitive Laws or Rules to be found of ſo vaſt a Latitude and comprehenſion, as to reach all Purpoſes, Occaſions, Accidents, and Emergencies, in all ſucceeding times all over the world, ſo as for ever to exclude altogether the uſe of humane Reaſon and diſcretion from aſſiſting about the way and means of publiſhing the Goſpel; this Aſſertion of mine is ſo far from occaſioning any man thereupon to infer, or imagine any defect of wiſdom and providence on the part of our Lord and Saviour, that it is rather a clear Evidence he hath (as becomes his Divine wiſdom and faithfulneſs) therein ſo ordered the matter, as was moſt agreeable to right Reaſon (which is a ray of the Divinity) and to the nature and ſcope of His and his Fathers own great deſign and intendment; which was, and is, To gather unto him ſelf a People out of all Nations upon the face of the Earth. So there is an end of his fourth Argument; in the confutation whereof, it was neceſſary to enlarge thus a little more than ordinary, becauſe as 'tis a ſuppoſition too much rooted in the conceptions of men in theſe times, ſo he ſeems to build much upon it, and with many flaſhes of Oſtentation to daze the eyes of the Reader. The reſidue of his Arguments which follow, import little elſe but matter of ſcandal, to which, though there be no other Anſwer due than what *Michael* the Archangel gave the Devil, yet ſomewhat muſt be ſaid to each of them by way of Animadverſion.

ARGUMENT

Argument V.

IT might be wonder'd why Mr. *G.* (but that we know the metal of the man and his brow) preſumes to call his following Paragraphs by the name of Arguments, when as moſt of them, if you remove the ſcandalous materials, do tumble of themſelves, and drop into their firſt nothing. In that which he calls the Fifth Argument, firſt he inſinuateth, That the Commiſſioners entruſted are *an inconſiderable number of men, ſubject to the like errors, paſſions, weakneſſes, and miſcarriages with other men; and what a ſad buſineſs it muſt be to the godly people, that they ſhould have a Negative voice about the placing, diſplacing, and diſpoſing of all Miniſters over all Pariſhes in the Nation*; which he calls *an unchriſtian and an unheard of Prodigie.* That the Commiſſioners are men ſubject to failings, as other men, 'tis like they will not deny: But what will this great prodigious Man at Arms in Argumentation from thence infer? Will he ſay, *Ergo*, They ought not to be truſted in the Buſineſs committed to them? Then, by conſequence, neither they nor any other men ought to be truſted with the placing or diſplacing of Miniſters in Pariſhes, becauſe none of the ſons of *Adam* can be found free from the poſſibility of falling into ſome error or miſcarriage about the buſineſs. If this Arguing hold good, then neither the Magiſtrate, nor any other Officer ought to be allowed any Truſt in the Commonwealth in matters concerning mens lives and eſtates, becauſe as men they are ſubject to miſcarrying; and by conſequence alſo, neither Patrons nor others who have any right or power to preſent to Benefices, ſhould enjoy or exerciſe their right or power of Preſenting, becauſe they may, through weakneſs, erre or do amiſs therein; which would be a rare acute way of Reaſoning indeed, and may ſerve on the ſame manner as ſufficiently to ſubvert mens Rights in every thing, deſtroy Government, and prove that All things in this world

Mr. *G.* his fifth Argument.

world ought to be left at random, becauſe men may erre in point of Adminiſtration. —— But the Commiſſioners (he ſaith) are an *inconſiderable number of men, and have a Negative voice to place, diſplace, and diſpoſe.* How many the Commiſſioners, and who they are, may be ſeen by the Ordinances themſelves, where the Reader will find they are conſiderable for number, and for worth remarkable, (over and above their Piety and Learning) for this conſideration eſpecially, that they know not how to give the right hand of fellowſhip to men of his corrupt behaviour and perſwaſion; and that I ſhall manifeſt anon to be the great reaſon why the man is ſo angry. And as to the *Negative voice*, you may ſee in the *Ordinance for Approbation*, that no Vote in the Negative ſhall paſs for the diſapproving of any man, unleſs Nine or more of the Commiſſioners be preſent: Alſo, according to the *Ordinance for Ejecting*, there are to be Ten preſent and concurring, for the diſplacing or ejecting of any perſon. And ſo now the only queſtion is, whoſe wiſdom is beſt to be relied on, either that of our Governors, or Mr. *Goodwin's*, touching the conveniencie and ſufficiencie of the Number for ſuch purpoſes. As to what he ſaith about *placing and diſpoſing*, the Commiſſioners neither have, nor aſſume any ſuch power, but Patrons and others do now as inviolably enjoy their reſpective Rights of Preſentation, as heretofore.

Here before I go any further, I muſt needs take notice of one thing in this Argument as very obſervable; and it is this; That he takes upon him to plead for the power of Choice to be in Pariſhes, or in the well-affected in Pariſhes; and in regard that they have not the power of Chuſing, therein it is that he placeth the greatneſs of the *unchriſtian and unheard of Prodigie.* Now,

1. Conſider, what is this to the Commiſſioners? They (as I ſaid before) neither have, nor aſſume any power to chuſe or diſpoſe of men to Places, nor are they the Cauſe why Pariſhes, or the well-affected in Pariſhes have not all the power of chuſing their own Miniſters. The moſt remarkable and prodigious thing is, to ſee how this mighty man of Reaſon

battles

baffles himſelf ever and anon with ſelf-contradiction. Here you have him eagerly aſſerting it to be a prodigious buſineſs, that the ſeveral Pariſhes, or the well-affected in them have not the ſaid power of chuſing: And then hereafter in the Seventh Argument, we ſhall find him ſtiffly pleading on the behalf of the Right and power of Patrons in matter of chuſing; tricking it up with many Flowers of Rhetorick, telling us that their Right of Preſentation is a *Right in Law, a Royal priviledge*; and looks upon it as a violation offer'd to their Throne and Dignity, if they may not in the utmoſt freedom *enjoy this Conveniencie*, as he is pleaſed to term it. But ſeeing this is as great an Intrenchment as any can be imagined, upon the power of Pariſhes by him pleaded for, if Patrons ought to have the power; therefore we have need of another *Oedipus* to ſolve this Prodigie or Riddle in Logick, otherwiſe called a Contradiction; *That it ought, and it ought not to be in Pariſhes.*

2. Conſider likewiſe, in caſe Pariſhes were entruſted with the power of choice and nomination, what then would be the conſequence? Certainly, thoſe godly and well-affected ones by him mentioned, who are uſually the leſſer number among them, would have the leaſt ſtroke in the choice; the truth whereof ſufficiently appears in thoſe Pariſhes who by right of purchaſe, or ſome other way have the Patronage veſted in themſelves. It is ſad to conſider what wofull diviſions and diſtractions uſually ariſe among them about their Choice (eſpecially if the living be conſiderable) and common experience ſheweth, that the godly and well-affected are uſually overborn by the profane and more numerous Party. Sure, Mr *Goodwin* will not eaſily forget the experience which himſelf hath had of the truth of this in his own particular.

But he proceeds to tell us, *If the Triers ſhall be froward, or bear a grudge at a Pariſh*, then the Pariſh will come to be defeated of the Miniſter that is preſented to the place. This gives me occaſion to obſerve the prudent Conſtitution of the preſent Ordinance for Approbation, the power thereby delegated being intruſted not in few, but many

many hands; and herein it concurs with the antient prudence of Nations, it being ever thought requisite by Princes and Governours to put a multitude in the same Commission, when they designed to prevent the carrying of matters of high importance in a froward and passionate way. The reason hereof is evident, because right reason and Justice are common Principles which all men have in them more or lesse, and do bear a reverence thereto by the very light of Nature, and therefore when any thing that is reasonable and just comes to be insisted on, all men do readily assent to it, except some who may be byassed to the contrary by Passion. Now on the other side, Passion, though it be an Affect common to all men likewise more or lesse, yet being an infirmity of nature which either clouds reason, or suspends the use of it in the man, or men so affected, transporting them to do things unjust, it appears so unlovely in the eies of others who observe it, that instead of consenting with it, other men unconcerned in the causes and occasions of the same Passion, are all ready to passe a sentence of Condemnation upon it; and therefore as touching matters carried by the Commissioners here impeached (who are many) put case that one or two among them should bear such a grudge, as is here insinuated by Mr *Goodwin*, or be froward because of some private Passion, how will he or they do to prevail over the common Principles of Reason and Justice which are in their fellow Commissioners? who being unconcerned in the private passion of those one or two, as it will be a hard matter for these to perswade them to concur with them, so those one or two will be ashamed to presse them upon such a consideration to joyn with them in suffrage to do injustice one way or other. What think ye then? Is it likely indeed, that all the Triers (as he is pleased to term them) or that the *whole nine* who are to be of the *Quorum* in case of disapprovement, should concur in Spleen against a whole Parish? yet upon this extream improbability, he placeth the force of this part of his Argument, to prove that the entrusting of the Commissioners for Approbation is an

Unchriſtian Prodigie. By this way of Arguing I will overthrow all the Deputations, Delegations, and Commiſſions of men under heaven, that act in any kind, and ſubvert the power of Patrons too into the bargain, if you will admit me to make uſe of *Ifs* and *Ands*, and from an Hypothetical Inſinuation that they may behave themſelves ill in their Truſts, permit me Categorically to infer this poſitive Concluſion, That therefore they are unlawful, or that it were better to have none at all truſted in any employment, upon any occaſion whatſoever. But this is the tranſcendent *Goodwinian* way of Argumentation, well known at the Divinity-School in *Coleman*-Univerſity.

Moreover, to prove that the entruſting of the ſaid Commiſſioners is *an unchriſtian unheard of Prodigie*, he tells us, *They may judge a man unſound in the Faith, whom the Congregation ſhall deſire for their Miniſter, becauſe of ſome ſpecial Opinion, one or more, for which (it is poſſible) the Congregation may in ſpecial manner deſire him, and can deſire and admit of none that is contrary-minded, and ſo a Congregation may never be permitted to enjoy a Miniſter by whom they can edifie.* The Commiſſioners are unchriſtian, becauſe they may judge a man unſound in the Faith! This is rare ſtuff both in Reaſon and Religion, is it not? Suppoſe the man whom a Congregation or Pariſh (for they are Parochial Congregations only, which have maintenance by Law, that the Commiſſioners are concerned to take notice of) ſhould hold ſome execrable blaſphemous Opinion, or ſome other Opinion dangerous to the Chriſtian verity, though not ſo formidable at firſt ſight as the other, and that a Congregation ſhould deſire him eſpecially for that Opinion, ſhould not the Commiſſioners reject ſuch a one, whom they find to be ſo upon examination? Or were it fit to gratifie the deſires of a Pariſh by permitting ſuch a man to be their Miniſter, who would be a means of confirming them in the ſame condemnable Opinion? Let Chriſtians judge who are moſt unchriſtian and prodigious (the Commiſſioners by diſapproving ſuch a man, or Mr. *G.* by recommending him) in reference to this particular.

But

But for a more full Anſwer, Mr. *G.* may pleaſe to conſider,

1. That it never was heretofore, nor is it now agreeable to the purpoſe or conveniencie of this State, to imploy the Publick Maintenance for the encouraging of this, that, or the other particular Opinion; but it was firſt intended and ſetled for the upholding of a Publick profeſſion of Religion in the Nation, and for the ſupport of thoſe Miniſters that agree with the Magiſtrate in the ſame Publick profeſſion. And upon this ground it was, that the Statute of Queen *Elizabeth* required a Subſcription to the XXXIX Articles of Religion, which then were eſtabliſhed as the Publick Profeſſion; otherwiſe, no man was to be admitted to a Benefice with Cure of Souls; it being moſt reaſonable, that the State ſhould do what they would with their own, and accordingly diſpoſe of the State-maintenance, for the maintaining of ſuch a Publick Profeſſion, as they in Conſcience believed to be moſt agreeable to the Word of God.

2. Suppoſe that both *Patrons* and *Approvers* were removed, and all left to Pariſh-choice, yet I cannot underſtand that the generality of Pariſhes are ſuch Opinioniſts, as to be indeared to ſome one or two ſpecial Opinions; whenas the truth is, they are led by other Conſiderations, when they have a mind to receive or refuſe a Miniſter. Of all men living, Mr. *G.* hath leaſt reaſon to plead for Pariſhes in this reſpect. Was he choſen Vicar of *Coleman ſtreet* Pariſh heretofore, for his one or two ſpecial and ſingular Opinions? Nay rather, did not the Pariſh, when they had a ſeaſon and occaſion to feel their own ſtrength, and after he had been a painful Labourer among them many years, take the opportunity, becauſe of ſuch Opinions, to eject him, and place another in his Biſhoprick? The truth is, (and that Mr. *Goodwin's* own Conſcience tells him) if there might be no other ſupply made for Pariſhes throughout *England*, but ſuch as the Pariſhioners, or a major part of them can cordially reverence and affect, the man ſo choſen in moſt Pariſhes would be a man in a Surplice, with the Common-Prayer-Book, devoutly obſerving all the Ceremonies and Feſtivals, and giving Bread and Wine round the Pariſh reſpectively:

ſpectively: Theſe are the ſpecial Opinions and Practices one or more, for which ('tis poſſible) moſt Pariſhes in *England* and *Wales* may *in ſpecial manner deſire ſuch a man, and can deſire and admit of none that is contrary-minded.* Yet perhaps Mr. *G.* his *Arminian* ſpecial Opinions (one or more) may go far with the Common people, who have a mind to live as they liſt, and to live ſo long as they liſt; becauſe according to thoſe Opinions of Mr. *G.* ſo pleaſing to fleſh and blood, they may when they pleaſe ſet themſelves on work to mend their condition. But yet thoſe ſpecial Opinions, though pleaſing enough, would not pleaſe half ſo well, and open but a few Pariſh-doors in this Nation, in compariſon of thoſe that would be opened to Superſtition and Malignancie, and one or more of ſuch ſpecial Opinions. Nevertheleſs, provided the door may be large enough (ſo large is this dying mans Conſcience, or the dying Conſcience of this man) to let in *Arminians* into a few Pariſhes, then, though Popery, Superſtition, Profaneneſs, and the Devil himſelf ſhould by that means get into the reſt of the Pariſhes, he takes no care, he could notwithſtanding die quietly.

3. The power of Choice and Nomination to Livings was never yet intruſted ſolely in the hands of Pariſhes, but it hath remained partly in the hands of the Magiſtrate as the grand Patron, partly in the hands of private Patrons, who had a Right to it either by Inheritance or Purchaſe: But yet ſtill the Magiſtrate and the Law interpoſed as to the power of Trying and Approving men preſented, and ſetled a Courſe accordingly for the Trial and Examination of them, before they were admitted to enjoy that Publick Maintenance which was legally annexed to the Places to which they had been preſented. This hath been the practice from all Antiquity; and yet he is pleaſed to laſh out againſt the preſent Courſe appointed for Approbation, as unchriſtian and prodigious: And therefore I think rather he (this ill-portending Comet, this wandring Star of Error and Falſhood, who would ſeem to be one of thoſe real ones fixed in the Firmament of the Church, but hangs only in the

the Air, asif he were to uſher ſome greater Hereſies into the world) is himſelf indeed a moſt unchriſtian Prodigie.

He ends this Argument with telling us, *The Commiſſioners may obtrude a man upon a Congregation* (pro libitu ſuo) *be he never ſo froward, inſufficient, or ill-conditioned, or unſound.* Read over the *Ordinance for Approbation* (which is their Commiſſion) and you will find this to be like the reſt of his ſtories: For (as I have ſaid already) if a man that is preſented to a place happen to be diſ-approved by them upon examination, they have no power of placing any other there in his ſtead, but ſuch perſon or perſons who have right thereunto.

ARGUMENT VI.

NOw to the ſixth Argument (much like the former) wherein he ſaith, *The Commiſſions as they have been and ſtill are acted and adminiſtred, do intrench upon the ſpiritual Rights and Priviledges of the people of God, who are inveſted by Chriſt Jeſus, with power to chuſe for themſelves, and enjoy while they pleaſe a man to be over them in the Lord, a ſpiritual ſhepherd, the Commiſſioners rejecting whom they pleaſe, and keep aſunder them whom God would have joyned together, if they will not yea it, and nay it with them from the one end of their faith to the other.* This Argument being compared with the former, ſuppoſeth two ſorts of Congregations in the Nation; which is granted, *Viz.* A Pariſh Congregation made up (for the moſt part) of the people of the World, and another ſort, ſometimes termed a *ſeparate*, ſometimes a *gathered Congregation*, conſiſting only (ſo far as in charity we are able to judge) of perſons fearing the Lord in truth and ſincerity. The Miniſter of the one we uſually term Parſon or Vicar; and the Miniſter of the other Paſtor or Teacher. It is of the latter that in this place he aſſerts this priviledge, but it is with the former only that the Commiſſioners have

have to do. Mr *Goodwin* could himſelf have ſolved this doubt without my help. He knoweth, that the Vicar of the Pariſh Aſſembly of *Stephens Colemanſtreet* may either be put in or put out, and yet the Paſtor of that remnant of ſheep (uſually aſſembling in ſome private houſe in *Colemanſtreet*) remain in his Paſtoral relation ſtill, and neither be put in or out by either of theſe Commiſſions. And yet he hath the confidence to ſpeak what he ſaith, at large, of the people of God in general; whereas 'tis well enough known, that what priviledge ſoever the people of God in gather'd Congregations have exerciſed heretofore in the chuſing and retaining of their own ſpiritual Shepherds, they do ſtill enjoy and exerciſe with the ſame Liberty; and thoſe Shepherds of theirs being not at all under the cogniſance and examination of the Commiſſioners, the yeaing and the naying it with them is quirkt in here by Mr *Goodwin*, to no purpoſe but to fill up the Page; and ſo there is the ſum of that which he calleth his ſixth Argument, though (you ſee) it amounts to no more but a bold groundleſs Affirmation.

Argument VII.

THe ſeventh is juſt ſuch another. He ſaith, *The Commiſſioners for Approbation* (by him termed the *Commiſſion for Tryers*) *ſtrike at the Civill Rights of Patrons, and all others concerned in preſenting, who have a Law-right of preſenting men unto Parochial Demeſnes, which are called Benefices or Spiritual Promotions.* But how can that be, ſeeing the Ordinance admits the Rights of Patrons and others in this kinde? Yes, by a trick that ſagacious Maſter *Goodwin* hath ſented out; for he ſaith, Though Preſentations be made by ſuch as have the right to do it, and though the Perſons preſented be never ſo deſerving, *yet they lye at the mercy of the Tryers, whether ever they ſhall enjoy the Preferments collated upon them, or no.* But how comes this

this about? even by a device of his own forging. For first, he imagineth, (but proveth not a Word) *That the Commissioners* practise is, *to all their power in quarelling and opposing the Clerk presented*; And secondly, *By means of their power, in conjunction with their Interest, and subtilty to bring about their ends, they become* (effective) *the Patrons of all spiritual livings in the Nation*. These are not all his very words, but the sum and substance of that unmanly scandal, which he calls his seventh Argument, and under the name of an Argument he will needs obtrude it upon the Reader, whereas it is nothing lesse; for it concerneth an Accuser both *in foro externo*, and *interno*, that if he brings in an Accusation of Fact against any man, or number of men, he should produce Instances as an Argument to prove the Accusation, or else he must stand condemned of calumniation, both before the world, and in his own conscience, for want of due proof: But Mr *Goodwin* brings not so much as one single Instance towards the making of such an Argument; *Ergo*, He is an errant Calumniator.

Moreover, if you look a little narrowly into it, you will finde this directly contradictory to the two foregoing arguments. In the fifth he pleads, as if it were the Civil Right and Royalty of the People in a Parish to chuse. Then in the sixth, he pleads for it, as one of the Spiritual Rights and Priviledges of the People of God onely to chuse. And now again, in this seventh, he forgets both these, and falls stifly to pleading on the behalf of Patrons, asserting the power of choice to be in them, as a Royal Priviledge and matter of Conveniencie intended them by the Law, by which means he now thrusts the Rights that he before alledged on the behalf of the other two quite out of the Calendar. *Savis inter se convenit Ursis*, *Bears usually agree together*, yet these Arguments of his are so wilde and savage, that it is not in the power of man to tame them or bring them to consistency and correspondence with each other, so as to apprehend what he intends by either. Onely, this is evident, that somewhat he would say against the *Commission of Tryers* (as he is pleased to terme them)

them) and ſo being in paſſion cares not what he ſaith, but utters what makes rather for, than againſt them. For he acknowledgeth Patrons have a Right; alſo, that their Right is a Civil legal Right (and upon that account he pretends to defend it againſt the Commiſſioners, as violaters of it, though neither their Commiſſion, nor their practice do intrench upon it;) and therefore if by his own Confeſſion it be a Civil Right to chuſe, then doubtleſs to examine and judge, whether the man ſo choſen be fit or no, muſt needs be a Civil Act; and ſo the care of examining, and approving accordingly, cannot be denied to the Civil Magiſtrate now, more then in former times, unleſs (like your worthy Partner in this Plea, Mr. *Poſtlethwait*) you would have no Lawgiver, no Magiſtrate but Chriſt in the Commonwealth. Thus you ſee, by making uſe of that which Mr. *G.* himſelf before confeſſeth, (*viz.* that the Right of Preſentation ſtands upon a meer Civil account) it followeth plain, that the Civil Power hath a Right to approve men to thoſe Civil and Temporal (which Mr. *G.* calleth *Spiritual*) Demeſnes, and that they have done but of what right they ought to do, in entruſting certain perſons to act under them, as Commiſſioners for Approbation.

But how comes it to paſs that Mr. *G.* is ſo earneſt an Advocate on the behalf of Patrons? By this I perceive, that all the Subjects of the *Fifth Monarchy* are not of one minde; for his brother Mr. *Poſtlethwait*, who hath dipt his Pen likewiſe againſt the Triers (ſo he alſo calls the Commiſſioners) is altogether as hot againſt Patrons, crying out in his (*b*) Book, page 72, *Away with Patrons — — thoſe moſt abominable uſurpers; durſt* Paul *and* Barnabas *exerciſe ſuch Tyranny, as to impoſe a Miniſter upon the People?* and he goeth on page 73 thus: *Away therefore with theſe abominable uſurpers — — Though it be under more reſtraint now then formerly, this will not ſalve the matter.* What Mr. *G.* pretends a crime in the Triers, his brother *Poſtlethwait* looks upon it as a vertue, and thinks the fault is this, that Patrons are not reſtrained enough by the Triers, whereas indeed the *Triers* (ſo called) do not all ſtreighten Patrons in

(*b*) Entitul'ed, *A Voice from Heaven againſt the Triers.*

in their Rights, but rather preſerve them. However Mr. *Poſtlethwait* tells us page 84. *he muſt confeſs, that at firſt he was pretty well ſatisfied with the Ordinance.* Tis true, he was ſo well ſatisfied, that he came up and took *Approbation* from the Commiſſioners, but afterwards being returned, he, like his brother *Goodwin*, is blown about to another point in Judgement; And though in *Fifth Monarchy*-Principles they are the ſame, and in mutability the ſame, yet being carried with ſeveral winds they vary; for Mr. *Poſtlethwait's* next words tells us, he *was pretty well ſatisfied with the Ordinance for the Commiſſioners ſitting, ſaving that its grounded in part upon the defence of Patron's Rights and Properties.* Then ſaith he, *That which ſatisfied me at firſt was, that their Commiſſion gives them not power to inveſt into office; but that will not anſwer all my ſcruples now* (a very growing man he is in ſcruples!) *for, though they are not to inveſt into Office, yet they are to take the beginnings of their Proceeding from the Preſentation of the Patron, who preſents to benefice with Cure of Souls originally; and I know no qualification that is put on his Preſentation, but onely a care taken to preſerve his Right and Property.* I cannot but commend this ingenuity of Mr. *Poſtlethwait*, which Mr. *G.* is not willing to imitate. Time was, when Mr. *Goodwin* uſed theſe following words, [*The time was I was pretty well ſatisfied*, &c.] which time was juſt the eighth of *Frebruary*, 1651. for then you (Sir) and your Elder, Mr. *Price*, ſubſcribed with others, an humble deſire to the Parliament, that two ſuch Ordinances as now you write againſt, might be eſtabliſhed by the Civil Magiſtrate: But you (Sir) you that have the *Staggers* in the Brain, it is not for you to remember, or be of one minde long together.

As to that paſſage of his before-recited, wherein he ſaith, *the Commiſſioners are found Patrons* (effectivè) *to all the Livings in the Nation*, let me add thus much further by way of Anſwer. 1. Is it likely that his Highneſs and the Council ſhould ſo pen an Ordinance, that one part of it ſhould contradict and utterly make void another, as Mr. *Goodwin's* Scriblings uſe to do? This is to let the world know how

little he eſteems their prudence, and how much his own. But his principal Aim is at the Commiſſioners; *who*, he ſaith, *are of Approvers become Patrons*; yes, and worſe too; for Patrons do not, or ſhould not make a gain of their Preſentations. But he dares not ſpeak out; for, his own heart knoweth, he hath not the leaſt pretence for it, yet it ſeems he could wiſh it were ſo, and therefore inſinuateth ſuch a baſeneſs, in ſuch Covert terms (which he knows well how to do) as may not amount to a direct charge. Is this a righteous man, who endeavours here to faſten ſo high and unworthy an Accuſation upon the Commiſſioners? whoſe known integrity hath extorted another Character concerning them, even from himſelf, in his Epiſtle before this very Book, Where he ſaith, that he *beleeves them to be men of Conſcience and worth, fearing God, and lovers of Truth*: So that you have waters of Contradiction, bitter and ſweet, proceeding from the ſame Fountain. And obſerving this, I reſolve to inform my ſelf more fully both from the Ordinance, and by other Enquiries, whether it be poſſible, that men deſerving that high Teſtimony which he hath given them in his *Epiſtle*, ſhould ſo totally fall from grace, and all ingenuity, as to become ſuch as he makes them in his *Book*; and this pains I the rather take, that ſo Mr. *G.* may appear the more illuſtrious in his Art of Calumnie and ſelf-contradiction. As to what he objects about *the Commiſſioners diſpoſing of Livings, and becoming* effective *Patrons*. 1. Take notice the Ordinance ſaith no ſuch matter. By it they cannot give Approbation to any perſon who brings not a Preſentation or nomination from a Patron. They give admiſſion to none but it is upon Record, and entred into a Book, with the name of the Patron, the names of thoſe who certifie, and the date, *&c.* Which any man may ſee that hath a minde to it; and then will be able to ſay, whether there was ever yet any perſon put into any Living by them, that was not firſt preſented by the Patron. 2. Obſerve, If the Perſon preſented be diſapproved, it muſt be by nine, or a greater number; and certainly, for any one Commiſſioner to compaſs his end upon ſuch a number, it will

will not onely require great ſubtilty in him, but great ſimplicity in the reſt, of which crime they ſeem as yet to ſtand cleer with Mr. *Goodwin*. But ſuppoſe a man ſhould be rejected upon ſome ſuch deſign, what are the Commiſſioners, or any one of them the better for this, if they ſhould have a deſign to bring a friend in his room? Is it likely the Patron will be ſo much in love with the Commiſſioners for this their forwardneſs in putting by his friend every way worthy, that he will ſo eaſily be induced to preſent a perſon of their recommending? If he ſhould, certainly he hath little of Mr. *Goodwins* precious ſpirit of revenge in him. But Mr. *G.* ſaith further, That the Commiſſioners can put men by, that are preſented, *toties quoties*, until the ſix moneths be run out, and the Living lapſed to his Highneſs, of whom, or from the Lords Commiſſioners of the great Seal, they will by their Intereſt obtain the Living for a Friend. But (Mr. *G.*) can you give Inſtances of any ſuch practices frequent among them? if you can, it well becomes you to do it. If he could give but one Inſtance, the world ſhould have heard it loud enough: For can any man that reads this Pamphlet of his, imagine him ſo much in love with the Commiſſioners, or ſo indulgent to their credit, that if he knew any thing this way, he would conceal it for their ſakes? Well then, let Mr. *Goodwin* be Mr. *Goodwin*, and give me leave to tell the world before his face what I finde. —— The Commiſſioners wiſely foreſeeing what odious neceſſary work they had undertaken, and how provoking it was like to be to witty unworthy perſons, who are able to dreſs up furmiſes and jealouſies, and in revenge ſuggeſt any ſlander againſt them that hath but the leaſt colour of Truth, though never ſo falſe (I ſay, the Commiſſioners foreſeeing this) did by Joynt-Conſent, among many other Orders, make this; *That no Commiſſioner ſhould endeavour the procuring from his Highneſs, or from the Lords Commiſſioners of the Great Seal, any ſuch Living, for any friend or relation, the vacancie or Lapſe whereof hath been occaſioned by the inſufficiency of a perſon or perſons preſented, and refuſed by them.* And I am able with

the greateſt confidence to affirm, that an Inſtance cannot be given throughout *England* or *Wales*, whereby you can make it appear, that they have not in the greateſt ſeverity obſerved this Order; or that any Commiſſioner hath, by any ſuch ſubtilty, or intereſt, preferred a man ſince their ſitting. He that hath a large Phant'ſie, and a large Conſcience, may irrecoverably wrong the innocenteſt perſon in the World.

Then, whereas he talks (like himſelf) of the Commiſſioners receiving the Tribute of thanks and acknowledgement due to Patrons (*if no baſer metal withal*) from thoſe whom (as he pretends) they ſo preferr; He thereby inſinuateth and tempts men to beleeve what he hath not the leaſt ground to aſſert, namely, that they have not onely wreſted Patrons Rights out of their hands, but do diſpoſe of them in a way of gain to themſelves. By the words [*Baſer Metal*] he would give men occaſion to ſuſpect, that they receive metal or money in the baſe way of Bribery; yet in his Epiſtle he terms them *men of Conſcience and Worth, fearing God*. Certainly, this man hath ſtrange Notions, as in other Points, ſo about the nature of *Conſcience*, and the *Fear of God*; but if he mean to have himſelf ſo thought and judged of in ſuch dealings as theſe, he had need lend us ſome other Notion of a Conſcionable man fearing God, then as yet we have commonly received. I am ſure, if he had but the Conſcience of a Moral Man; that is, if he thought it juſt and honeſt to prove or give Inſtances when he accuſeth, he would not thus voluntarily have given himſelf up to his ſervice (with whom he deſerves to ſhare in Title) who is indeed the *Grand Accuſer*, nor have ſacrificed his Pen a weapon of unrighteouſneſs, as he doth in every page of his Book.

ARGUMENT VIII.

THe ſum of the eighth is this, *That in the dayes of Prelacy when the Biſhops were Tryers, if they upon a corrupt or illegal pretence, refuſed to admit any preſented to them, there lay a* Quare impedit *againſt them for remedy in Law*; but the Commiſſioners (he ſaith) have power now, *Beyond the Biſhops, and above all Law*. But how doth he make this out? not with any rational Evidence, but clothes his irrational Inſinuations in Scripture-phraſe, to hope to make them take the more plauſibly, and ſink the deeper. *In their proceedings* (ſaith he) *they eſteem all Laws as Leviathan eſteems Iron and Braſſe, who eſteemeth Iron as Straw, and Braſſe as rotten wood.* This is baiting the hook with *Leviathan* to catch a *Gudgeon*, making a great deal ado to little purpoſe. For firſt, there is no uſe now of the Old Law concerning the *Quare impedit*, the Reaſon of it being gone: For, it was the practice of the Biſhops heretofore, when a Clerk had been preſented to any of them by a Patron, many times to deny him *Inſtitution and Induction*, and then uſe ſleights to baffle off both the Clerk and his Patron from time to time, that ſo the time wherein the Patron was to preſent being Lapſed, the power of Preſentation might fall into the Biſhops own hands (as by Law it was to do in caſe of a Lapſe) by which means Patrons came to be defeated of their Rights, and the Biſhops gained thereby an opportunity to prefer their own Chaplains and creatures into livings: For remedy of this abuſe it was, that the *Quare impedit* was appointed. But now there is no ſuch occaſion for the uſe of it againſt the preſent Commiſſioners, becauſe they have no power to act the ſame abuſe; for in caſe they reject a man that is preſented, the Patron may preſent another; and in caſe it ſhall happen at any time through his own default, that the Preſentation be Lapſed, the Commiſſioners have no power to place another in the living, but the Preſentati-

Mr. G. his eighth Argument.

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on upon a *Lapſe* devolveth of courſe into the hands of the Lord Protector. Moreover, he forgets that the Commiſſioners act by an Ordinance, which at firſt was equivalent to a Law, and is now become a Law, in the formality of Law, and how then can they be ſaid to be above Law? Beſides, he doth not conſider, That this Law, called the Ordinance, is much more ſuitable to the Goſpel, becauſe it makes a more Goſpel-like and ſtrict proviſion for the trying of Perſons, then former Laws did, ſuch perſons having heretofore a greater Indulgence by Law, in reſpect of the Qualifications required to be in them for undertaking the Miniſtery, and the Biſhops accordingly had a greater latitude of power, as well as Conſcience, to give them an eaſie approbation and admittance to the work of the Goſpel; and that was the reaſon why the Benefices of this Nation became ſo well ſtocked with numbers of ſtrange licentious and ſcandalous Miniſters, moſt of which (if not all) were of Mr *Goodwins* own Heterodox opinion againſt the great truths of Gods *electing love in Chriſt*, and the *Saints perſeverance*, and held the other contrary coincident Phant'ſies, which neceſſitate the Owners in order to the maintaining of them, to torment and ſubvert the whole Analogy of Scripture. If Mr *Goodwin* were the pious man indeed that he would be thought to be, he would rather bleſſe God and commend our Governours, who have taken ſuch an eſpecial care by the two Ordinances, that the Rules therein being obſerved, ſuch brute Beaſts cannot enter the Lords Vineyard in time to come, and that if any ſhould (by accident) enter, they may ſoon be ejected. But alas, his great buſineſs is, to propagate his own opinion, and becauſe ſome of the Sons of the womb thereof have been brought to the very birth of Preferment, yet have not had ſtrength enough to get abroad into poſſeſſion, and ſo have run and complained to him who hath ambition enough to be thought their Father, (though forſooth himſelf be, like them, but a meer Brat of *Arminius*, as he was of the more antient Hereticks) it is for the ſakes of theſe Sons of his, that his bowels are moved

moved, eſpecially his Spleen, the dark vapors whereof have ſo obſcured the light of his Conſcience and Underſtanding, that he ſeeth not the neceſſity, the equity, and piety of the two Ordinances, which provide againſt a return of the like men of Belial into the work of the Goſpel; and the ſharp humors which proceed from an overflowing of the Gall, have ſo raiſed his paſſions, that the uſe of Reaſon being loſt in the ſtorm, it is the leſs wonder to ſee him quite out of all *Mood* and *Figure*, foiſting out Fictions and Calumnies againſt his Brethren, and then by vertue of his own reverend Fatherhood impoſing them as infallible Arguments upon the belief of the World.

But he (it ſeems) is as bold as *Leviathan*, and having a Brow of Braſs, it is he that counts the preſent Authority and Laws but as ſtraw and rotten wood before him. And (if we may with the good leave of his Fatherhood make a better uſe of his own Scripture-expreſſions;) He it is that, with the *wild Aſs* in *Jeremy*, *being uſed to the Wilderneſs, ſnuffs up the wind at pleaſure, and fears not in his reviling occaſions to be turned away by any man*: But for matter of Argument, as a tame Aſs you may eaſily take him. The Reader muſt pardon this Levity, if I uſe it a little now and then; it is borrowed from him out of his Book; and indeed there can no ſutable Reply be made to him without it, who inſtead of Argument, ſpends the main of this Paragraph in Quips and Taunts againſt the Commiſſioners, calling them *A rule-leſs, lawleſs, controlleſs generation of men, the like whereof were never ſet over the Lords people in this Nation*; And the Commiſſion he terms *the like inſufferable yoke about the necks of the Free-born people*. And all this (forſooth) he vomits up againſt the preſent Authority, becauſe they have given Rules and Directions by a Law to prove men whether they be ſound in the Faith, before they be ſent to preach the Faith; and againſt the Commiſſioners becauſe they act under them to the ſame purpoſe, and take care to do that which *Paul* commanded *Timothy*, which was, *To commit the Word of the Goſpel to faithful men*; and to follow the counſel of *John* in refuſing ſuch as are

Mr. *G.* his own expreſſion.

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falſe Teachers, and not bidding them *God ſpeed* by giving them Approbation. How then are theſe ſo lawleſs, who have the Law of God and man to direct and juſtifie them? Never was a pious publick work ſo impiouſly and ſhamefully traduced by any man who had the leaſt face of Chriſtianity. And what is the reaſon of all this barking and ſnarling? even for no other reaſon, but becauſe ſome of the ſame Litter with himſelf have been denied the State-maintenance, and not permitted to hunt for the precious ſouls of men, at the charges and expence of the Publick *Hinc illæ lachrymæ*. This you ſhall ſee him as good as confeſſing by and by: But enough of it at preſent.

ARGUMENT IX.

Mr. *G.* his Ninth Argument.

THe next he calls his Ninth Argument, which I wonder we had no hint of in his painting the porch of his Title-page; for, there he makes Proclamation of no other but Arguments in Religion and Reaſon; but here now the man is more liberal then his word, and out of the riches of an overflowing phant'ſie, hath been ſo bountiful (after long experience in affairs of State) as to open his Pack and Pedlery of Politicks, to furniſh out an Argument in Policie for the better inſtruction of the preſent Authority: So that though he do only wrong and abuſe them in other places, yet in this he abuſeth them and endeavours to make them amends both together. For, he tells them, *Where there are great numbers of men in a State, of real worth for Piety on the one hand, and for choiceneſs of Parts on the other hand, who are divided in Judgment about many great Queſtions and Controverſies in Religion; it is broadly contrary to all approved Principles of State-policie, to ſet up and arm one of thoſe Parties with power and authority to judge and ſentence the other, and this without all remedy or relief, either by Appeal or otherwiſe; ſeeing that ſuch a courſe as this directly*

rectly tends to beget a ſpirit of inſolencie, extravagancie, and oppreſſion in the party thus advanced and impower'd, and on the other ſide a ſpirit of diſcontent, diſaffection, &c.

O moſt Oraculous! The State is bound to give you thanks (Sir) and have reaſon to conſider your Political wiſdom and deſervings. In the mean time, I that am their Servant ſhall give you part of your payment. That there are in this Nation men of various Judgments in divers Points, who are eminent for Parts and Piety, we grant; and it is no little part of our glory that we have ſuch; but 'tis much of ſorrow, that Mr. *G.* ſeems not to be of the number. Thoſe Parts which he hath, he hath endeavoured to ſhew them to the utmoſt in the bolſtering up of that unhappy Controverſie, for which he is ambitious to be known. Some men have an itching pride to leave themſelves a name famous upon Record, though with infamy: This ſet a Fellow on work to fire the renowned Temple of *Diana*; and this only humor hath (I verily believe) ſtirr'd up many a vain Heretick to kindle and blow a fire of Controverſie in the Church. Far be it from us to think that Mr. *G.* is ſo itchie; yet in all the Ink that he hath ſcratched and ſcribled with about that Queſtion, or any other, Oſtentation is one of the principal Ingredients; upon which Account I have obſerved, when many a man hath been engaged, that it hath drawn a cloud over his Intellectuals, ſo that being in the dark, Reaſon hath been ſoon led Captive out of the right way by an active and victorious Phant'ſie, which eaſily inforceth any thing that offers it ſelf (though it be but to build, or maintain an Intereſt) upon the Underſtanding. An Intellect that is bribed with Intereſt, will go far to own and uphold a matter even againſt Conſcience; but yet there is hope ſuch a one may be rectified, when Intereſt altereth in ſuch a manner, that the mans ends may as well be ſerved by owning the Truth; and upon this account many a Heretick hath of himſelf renounced his Error, and imbraced the Truth. But when an Intellect is once baffled, ſubdued, and (as it were) enſlaved to a lofty, luxuriant, Lordly Phant'ſie, then in ſuch a Phant'ſie it is that Satan

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erects his throne, rules and reigns there; then there is never any taking the man off by all the offers that can be made either of Reaſon or Advantage: Nothing leſs than the mighty power of the ſame Spirit that raiſed Jeſus from the dead, can reſcue ſuch a man out of the power of darkneſs, and reſtore him to a right Apprehenſion. By the one, or the other of thoſe two ways it is, (*viz.* either by Satans bribing the Intellect with Intereſt, or by his ſeating himſelf upon a towering Phant'ſie to controll and befool the Intellectual Faculty) that all the Hereticks in the world have been made. I ſhall not apply this to Mr. *G.* nor judge him ſo far as to faſten the odious name of *Heretick* upon him: But this I will take leave to acknowledge as his due, (becauſe all his Works do manifeſt it) that he is a man of a working, capering, ſtately Phant'ſie; and ſo the beſt of his Parts lying therein, he might (as we find by this Piece of his) have made a notable Poet, or a Painter: But, as a good Poet and a good Divine, a good Poet and a good Logician, a good Poet and a good Stateſman do very ſeldom meet in one, (becauſe in every Profeſſion where the uſe of a ſober Reaſon is requiſite, the more ſober and ſolid it will be, if the Phant'ſie be the leſs brisk and friſking to diſturb it) ſo Mr. *G.* hath verified this abundantly throughout his preſent diſcourſe: The luxuriancie of a flouriſhing Phant'ſie manifeſted in the dreſs and ſuperabundance of his Fictions, do ſhew him to be a ready Poet and Painter both; but for a Divine, as to ſound knowledge in affairs reſpecting Religion and the Goſpel; and for a Logician, as to matter of Reaſon and Argumentation, you may perceive already by what is paſt, I have no reaſon to allow him: And now being to ſee how he will play his part in the Politicks as a Stateſman, I fear I ſhall find but playing-work, as little of Reaſon & Religion in this his 9th Arg. as in any of the other; and that his gray head, though pouder'd by Time, is as poetical and phantaſtical as any young Boy's in the Town. Thus having rambled a little in a digreſſion, 'tis high time to return to the matter, in hope the Phantſiful man (who was not wont to be long of an opinion) is not

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yet ſo deſperately given to *Opiniaſtrie*, but that he may be brought to ſee and retract his Errors. — 'Tis well (I ſay) that we have in this Nation ſo many pious and able men, though differing in ſome Points from each other: But what have they in Authority done to make one Part Judges over the other? Can any man in his ſenſes infer, That becauſe the Commiſſioners are veſted with a power to examine and try whether men be fitly qualified for the work of the publick Miniſtry before they enter upon it, therefore they are made Judges over all men of parts and piety in the Nation that are not of the ſame Judgment with them? This Charge ſtretcheth wide, and with a great noiſe, becauſe 'tis empty; for, it is only thoſe particular mens Gifts and Graces that they are Commiſſionated to enquire into, who come to them, in order to that publick Maintenance, which the Magiſtrate and the Law alloweth; and they neither have, nor do they aſſume any power to refuſe men becauſe of the ſeveral ways and forms wherein they walk, or becauſe of their Opinions, provided they in their ways be not licentious nor diſorderly, nor their Opinions contrary to Faith and ſound Doctrine; of which certainly 'tis but reaſon that the Magiſtrate, or thoſe men whom he thinks fit to truſt for the purpoſe, ſhould be Judges, that he in conſcience may be ſatisfied either mediately or immediately, of the Fitneſs of thoſe men, before he give them his Maintenance. Moreover, leſt it ſhould be thought that the way to this Maintenance ſhould not be open to any but men of ſome one particular perſwaſion or form, one would think the very Tenor of the former Conſtitution of Government, and of the preſent, might ſerve to ſtop the mouth of Mr. *G.* it being apparent both in the one and the other, that an equal regard was and is had to all the people of God under different perſwaſions and ſeveral forms: And as this hath been, and is the ſcope of the Government in general, ſo particularly in thoſe two Buſineſſes of *Approbation* and *Ejection*, to the end that no partiality may be uſed in the execution of either, towards any man, in any kind, becauſe of his private Opinion, (if it be not deſtructive to this

Publick, the Goſpel of Jeſus Chriſt, and the great and glorious Truths therein contained) or becauſe of the Form under which he walks, ſo ſpecial a regard hath been had in the choice of the Commiſſioners, that pious, ſober and learned men of ſeveral ways and perſwaſions are taken into the number, who being entruſted to execute the Ordinances, are ſo ballanced in this reſpect among themſelves, that it were abſurd to imagine they ſhould agree to deſign an inthroning of any one Way or Opinion, for the oppreſſing of all the other; or that any pious and ſober man of ſufficient parts, who comes to them, ſhould ſuffer becauſe of his particular Way or Opinion. And that this is the truth of the matter, any one may be ſatisfied that will but conſider the quality, conſtitution, and conſtant practice of the Commiſſioners. And in the next place, whereas he ſuggeſts that there is *no remedy by way of Appeal* againſt them, in caſe they ſhould abuſe their power, He himſelf by his own experience knows knows the contrary, having not long ago made an Appeal upon ſuch a pretence againſt the Commiſſioners, on the behalf of another, to his Highneſs the Lord Protector, before whom the Appeal was admitted, and the Buſineſs heard.

Beſides, in this Accuſation touching Non-Appeal, he doth not only gainſay what his own doings, but alſo what his own ſayings do confirm; and there is neither of theſe but are as dear to him (except Revenge) as any thing in the world. And yet he is pleaſed to contradict himſelf alſo in refeence to this particular. For, he who is ſo audacious here, as to ſay men are *without remedy or relief either by Appeal or otherwiſe*, hath forgotten what he affirms in other places of his Book, where he acknowledgeth ſuch a Power in being, as may, and (if it be faithful) will relieve ſuch as may have occaſion to appeal. Caſes of Appeal to a higher Power are occaſioned, in reſpect either of miſinterpreting the Law, or of male-adminiſtration, though the mind of the Law be rightly underſtood: Now, if ſo be it ſhall fall out, that wrong be done to any by wreſting the ſenſe of the Ordinances, then, as himſelf hath ſaid (*pag.* 4.) in plain terms,

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Thoſe who are in Authority have power to declare the ſenſe of either Commiſſion, Viz. Of either Ordinance: And on the other ſide, if the Commiſſioners ſhall behave themſelves otherwiſe than they ought in the adminiſtration or execution of the Ordinances; He tells us in his *page* 20. The Commiſſioners *are (its greatly feared) more than connived at, by thoſe who have power to reſtrain them from their evil.* If by his own confeſſion there be a power to whom application may be made in caſe of miſ-interpretation of the Ordinances, or in caſe of miſ-behaviour to reſtrain the Commiſſioners from evil, pray you then what can be wanting to a remedy by appeal againſt them? Both theſe Particulars are you ſee now *in terminis* acknowledged by this miſerable, ſelf condemned creature, ſo that I cannot but propoſe him to the World, eſpecially to thoſe who are in Authority, as a Subject of Pity, rather than of my Triumph, or their diſpleaſure. Thus you ſee what his Politicks amount to, his Political advice being of the ſame nature with his Theological Diſcourſe, the one running upon falſe Suppoſitions concerning Goſpel-verity, the other being grounded upon Suppoſitions of Scandal which he takes a priviledge at pleaſure to caſt upon the Civil Government; which being proved to be falſe, his Argument in Policie (whereby he is pleaſed to tell our Governours how impolitick it is for them to do what they never did, nor ever thought to do) is much of the ſame ſort with his other Arguments, (as he calls them) in *Religion* and *Reaſon*.

Now becauſe by the wiſdom and favour of Mr *Goodwin*, here is an occaſion miniſtred to diſcuſs a point of policy, pray let me have a little leave to lay his high prudence and charity in one ballance, and the prudence and bounty of the State in the other, that ſo I may do him right (as it becomes his Grandeur) by comparing him and our Superiours together. The State have been pleaſed to ſettle and confirm a publick maintenance by Law for the publick preaching of the Goſpel; and becauſe it is not like that a work of ſo high and heavenly a concernment ſhould take ſo good an effect as is to be deſired and ſought for

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for among the people, if ſo be that a courſe be not taken to commit it into the hands of faithful and able men, therefore they for the ſatisfying of their own conſciences in diſcharge of their duty and concern, in Order to the promoting of the work, have thought fit to ſelect a number of men, whom for the opinion they have of their piety, faithfulneſs and knowledge in the things of God, they conceive they may ſafely truſt with the trying and examining of all perſons who deſire the State maintenance to ſupport them in that work, whether they have gifts and Parts anſwerable to the employment; and accordingly they have eſtabliſhed that ſelected number of perſons as Commiſſioners, with a powet either to reject men, if they find them not qualified for the work, or if they find they have fit qualifications, then to approve them being preſented or recommended, and give them a legal Title, to poſſeſſe and enjoy all the Rights and Profits which are legally annexed to the places for their maintenance in ſo good a Work as the Preaching of the Goſpel. This on the States part, ſo far as concerns their Bounty and Prudence in this particular. ——— On the other ſide, let us counterpoiſe them with the better charity, and diſcretion of Mr. *G.* His Charity is ſeen in this, that he would have the Magiſtrate without any more ado, to give a publick maintenance to any man that offers himſelf to the work of the Goſpel; for if ſuch a courſe be not to be taken, as is before mentioned, for the approving of men for the work and maintenance, then the conſequence is clear in the ſence of Mr *G.* that the Magiſtrate is bound to maintain them, whatever their Qualifications and Deſigns be, rather then leave them (as Mr *G.* hath expreſſed the matter with much compaſſion) to the doom of *Micaiah*, to be *fed with the bread of affliction, and water of affliction, or to ſuffer hunger and cold, and nakedneſs, and all extremity, if God will not look after them, and provide better than ſo for them.* A tender man (you ſee) he is, that neither erroneous, ignorant, nor prophane perſons ſhould want if they will but preach, and that there ſhould be no care at all taken by the Magi-

Magiſtrate, but rather that he ſhould diſtribute his Bread at random, for fear leſt *pretending Goſpellers* ſhould be ſtarved out of their deſigns and projects, uſually laid to propagate their own ends and opinions by infecting the people. This is the ſum of the charitable part of his Argument. Then, as to the politick and prudential part, whereas he tells us, that as the impowering of the Commiſſioners is *of a manifeſt tendencie to beget in them a ſpirit of inſolencie and oppreſſion over other men, ſo in the party oppreſſed a ſpirit of diſcontent, diſaffection, &c. the occaſioning whereof he looks on as moſt impolitick.* But certainly, Mr. *G.* his *Politicks* have very little of Divinity, that in his Commonwealth he would not have the Magiſtrate diſcharge his Conſcience in reſpect to the Particular before-expreſſed; and all (forſooth) becauſe it may work up a ſuppoſed ſpirit of diſcontent and diſaffection among ſome in the Nation. This profound man may do well rather to conſider what it is that is the true Cauſe why there are ſo many ſpirits up abroad, not only of diſcontent and diſaffection, but alſo of Faction among the People. Have they not been conjured up by men of his own looſe temper, that would not allow the Magiſtrate the leaſt power to make uſe of his Intereſt and Authority for the promoting of the Goſpel, nor of his own Underſtanding and Diſcretion for the ordering of affairs in ſuch a manner as might be for the encouraging of ſound Preachers, and the diſcountenancing of men of corrupt minds, and of aery Fanatick Notions? How many of this ſort of Teachers have we lately ſeen (under pretence of zeal and high devotion) openly ſacrificing the Truths of God, and the Affairs of Religion, to ſerve and advance ſome ſmall Deſign, or petty Party, while their Hearers have had their perſons in admiration becauſe of advantage, *viz.* becauſe too many of them thereby came to get well; which others ſeeing, have ſtricken in the ſame way, till the number of the Party encreaſing, they have been able to let the Magiſtrate underſtand by dumb ſigns, and an active temper, tnat he ought to remember them in good time, or elſe he may hazard the high diſpleaſure of a formidable Faction?

Faction? How often hath the preſent Authority been put to a ſtand by ſuch Demagogues, who have abuſed the Pulpit, and the Ordinances of God, to make them ſerve their purpoſes by bidding defiance to all Rule and Authority? And how many are there abroad ſtill upon the ſame deſign? and it's not impoſſible but Mr. *G.* may ſtrike in among them. Doubtleſs, he will deſerve to be a principal man with them, if he can but perfect what he hath begun, to level the Commiſſioners, and lay the Publick Maintenance in Common for all ſorts of Stray-Cattel to enter, and by that means be enabled to lead the people out of the way, to the diſturbance of the Commonwealth, and their own deſtruction. By this you may apprehend the more than probable effect and tendencie of Mr. *G.* his Charity and Policie; which being laid in the ſcales with the wiſdom and liberality of our Superiors, in reference to the Particular under queſtion, the judicious Reader is left to turn them at his own diſcretion. Only, for a Farewell, let me have leave to tell Mr. *Goodwin*, That theſe and the like Concluſions of his may ſtand well in tune with the Policie and Principles of his Brother *Williams*, though indeed Mr. *G.* hath more policie then to vent them with the ſame plainneſs: For, Mr. *Roger Williams* ſpeaks out with a full mouth in a Book of his printed *Anno* 1652. *pag.*24. *I humbly conceive* (ſaith he) *that the great duty of the Magiſtrate as to Spirituals will turn upon theſe two hinges.* 1. *In removing the Civil bars, &c. the paiment of Tythes, and the maintenance of Miniſters, &c* 2. *In a free and abſolute permiſſion of the Conſciences of all men in what is meerly ſpiritual; not the very Conſciences of the Jews, nor the Conſciences of the Turks, or Papiſts, or Pagans themſelves excepted.* By Conſcience he doth not mean the Faith a man hath to himſelf, but a Liberty to profeſs, and teach others accordingly: And indeed, this is the natural conſequence, and the very Fundamental of this Ninth Argument of Mr. *Goodwin's*; and he may as well cloſe with Mr. *Williams* in the full latitude of every point: For the ſame Gentleman in the Book beforementioned, ſaith, *If a world of* Arrians *deny the Deity of Chriſt*

Christ Jesus; *if a* Manichee *his Humane nature*; *if the* Jews *deny both, and blasphemously call our Christ a Deceiver*; *nay, if the* Mahumetans, *the* Turks *prefer their cheating* Mahomet *before him: What now? must we cry out Blasphemers! Hereticks! &c.? Must we run to Cities or Senates, and cry, Help you Magistrates! Or, must we flie up to Heaven by Prayer?* — This is a brave Latitude indeed; and there being elbow-room enough, Mr. *Goodwin* and he must needs shake hands, if he means to maintain this his Ninth Argument. And so I leave them together.

Argument X.

Being now arrived at the Tenth Argument of this Author, I am come to the main matter, and shall have an occasion to lance the Tumor, and let out all the Corruption which disturbed his Stomach, and that his Head, and caused him to talk idly, as men use to do in great and hot distempers. The sum of the story in short is this; For he speaks out now, and tells us at large why he is so virulent angry at his Highness and the Council, and the Commissioners; even for no other cause, but that neither maintenance nor countenance is like to be given to such as are tainted with his spurious, heterodoxal, pseudo-theological Phant'sies. Mr. *G.* his Tenth Argument.

For (saith he) *is not the simple professing and owning of those great and important Truths of God, That Christ* dyed, or *gave himself a Ransom for all men; That God reprobated no man under a personal consideration, nor intended so to reprobate any man, from eternity; That he vouchsafeth a sufficiencie of means unto all men to repent and be saved; That he vouchsafeth a sufficiencie of means unto all men to repent and be saved: That he neither constraineth, nor necessitateth any man to believe, or to be saved; And that those who at present truly believe, may put or thrust away a good Conscience from them, and thereby make shipwrack of their Faith, and perish:* Mr. *G.* his *Arminian* Tenets.

periſh: Is not (ſaith he) *the profeſſing and owning of theſe moſt worthy Truths* (*with others confederate with them*) *a Bar againſt all Spiritual or Eccleſiaſtick promotion, in the courſe of the Commiſſioners proceedings?*

Before I make Reply to the Main, let the Reader obſerve this by the way; that I cannot admit one thing which he inſinuates here in the Concluſion; *Viz.* That the approving of men by the Commiſſioners for the Publick Maintenance ſhould be reckoned an Eccleſiaſtical promotion, when as I have already made it evident (and the very nature of the thing ſpeaks out for it ſelf) that it is a meer Civill Act and Proviſion. But to proceed;

It is not a Buſineſs proper upon the preſent occaſion, to enter upon the diſquiſition of thoſe *Armixian* Points by him enumerated; and if there were an occaſion, it were but *Actum agere*, ſeeing all in a manner that is neceſſary to be known for the confutation of them may be found in the Works of the late Reverend and Learned Dr *Twiſſe*, and of theſe two Learned, Reverend Doctors, Dr *Owen*, and Dr *Kendal*, who yet live, the Honor and Ornaments of the Univerſity of *Oxford*. However, becauſe he hath clothed and preſented them here in the plauſible phraſe of Scripture, thus much may be ſaid in general terms by way of return.

Goſpel-Truths, in oppoſition to Mr *G* his Arminian Tenets.

1. 'That Chriſt died, and gave himſelf a ranſom for 'All, 'tis true, but then it ought to be underſtood in a Go'ſpel, not in a Univerſal ſence, as if all men were ranſom'ed into ſuch a State, that they may ſave themſelves if they 'will. 2. That ſeeing from all eternity God was pleaſed to 'take ſome (as it were) out of the lump and common maſs of 'Mankind, and deſign them to become veſſels of honor, and 'leave others as veſſels of wrath fitted for deſtruction, there'fore queſtionles there are a ſort of particular perſons, whom 'he never loved in Chriſt, & ſo conſequently are concluded 'under a ſtate of Reprobation. 3. That he doth vouchſafe a 'ſufficiency of means to all men to repent, and beleeve; but 'not ſo, that the means ſhould be ſo far in their own power, 'that they ſhould be able to beleeve and repent when it 'pleaſeth themſelves. Laſtly, That he neither conſtrain-

'eth

'eth nor neceſſitateth any man to beleeve, or be ſaved; 'yet having by the power of his own Spirit ſo wrought 'and framed the heart of a man, that it becomes pliant 'to the purpoſe of his grace, then the heart is of it ſelf 'induced and diſpoſed, not conſtrained to beleeve, and by 'the ſame power of the Spirit is enabled to perſevere in be-'leeving, being ſuſtained by continual ſupplies of Grace, '(through the Spirit) from Chriſt, by vertue of the union 'with him through faith, ſo that they cannot make ſhip-'wrack of Faith and a good Conſcience, ſo far as to pe-'riſh; foraſmuch as being the Sons of God, they are kind-'ly led and conducted by the Spirit of God, and kept by 'his mighty power to Salvation. Now whereas Mr *G.* is pleaſed to underſtand theſe great and important Truths, and the other which depend upon them, not in the ſame genuine ſence that the Scriptures hold them forth, but hath ſet the whole Canon of Scripture upon the Rack to extort another meaning from them than was in all times confeſſed by the precious Saints of God in all the Churches, I muſt needs make bold to brand his Tenets upon his own forehead with the black Characteriſtick Notes of *great and moſt important Errors.* Errors indeed they are of the firſt Magnitude, ſuch as have ſpawned a numerous brood of moſt monſtrous Anti-ſcriptural Abſurdities into the World, ſeemingly to ſupport a miſerable reputation, by eating out the very bowels of Chriſtian Verity; as appears by Dr *Kendals* Anſwer to that ſtrange Book of his called *Redemption Redeemed.* But becauſe 'tis very requiſite the Reader ſhould have a Taſte of them here, I will tranſcribe ſome few out of thoſe many conſequential Abſurdities, which have been collected by the Doctor, and thereupon leave the Reader to judge, whether the Sons of Mr *Goodwins* delight, whom he hath adopted into the ſame unhappy Cauſe and Opinion, ought in reaſon to be allowed Maintenance or Countenance by any Chriſtians in Authority. Some of the Notions are as followeth. The Places of that Book of his from whence they are cited, I have noted here in the Margin.

Chap 1. ſect. 11. Miſerable Abſurdities which Mr. G. hath been neceſſitated to broach to bolſter up his *Arminian* Tenets.

1. *That the ordinary Effects, Acts, and Operations in the Sublunary parts, are not ſo ow upon any ſuch terms attributed unto God, but that they have their ſecond Cauſes alſo reſpectively producing them whereunto they may as truly, and perhaps more properly be aſcribed than unto God.*

Chap. 2. ſect. 1. 2. *That Periods of particular Beings are not determined by God.*

Ibid ſect 2. 3. *That Periods of mens lives are not fixed by God.*

Chap 2 ſect 12. Ibid. 4. *Chriſts actual dying not determined by God.*

5. *Chriſts death not neceſſary for our ſalvation, though upon ſundry other accounts.*

Chap 3 ſect. 1. 6. *Forcknowledge not properly attributable to God, otherwiſe then as hands and eyes.*

Chap. 3. ſect. 3 7. *Knowledge not properly attributable to God.*

Ibid. ſect. 7. 8. *God intends many things, which ſhall never come to paſs.*

Chap 4. ſect 23. 9. *God acts nothing in time.*

Ibid. ſect. 21. 10. *God made all things at once, by one act.*

Sect 18. 11. *By this Act* Peter *was made a Believer.*

Sect. 17. 12. *This Act was God himſelf; yea, all Gods actions are nothing really but himſelf.*

Chap 16. ſ. 14. 13. *Yea, all things were God himſelf from Eternity.*

Chap. 4. ſect 8. 14. *That God, if he reprobated any Creature, muſt needs reprobate himſelf.*

Chap. 18. ſec. 37. 15. *For, all Creatures were nothing but God from Eternity; according to the moſt true and common Maxim of Divines,* Quicquid in Deo eſt, Deus eſt.

Chap. 4. ſect. 30. 16. *Election, not of Individuals, but of Species.*

Chap. 16. ſec. 15. 17. *It was not in Gods power to have done more towards the preventing of wicked mens abuſe of his gifts, then he did.*

Chap. 16. ſect. ult. 18. *Men not ſaved are as much obliged to God, as they ſhould have been in caſe they had been ſaved.* Then, by conſequence, thoſe who are ſaved, owe him no more then they ſhould have done had they been damned.

Ibid. 19. *For, God doth as much to render the means of Grace effectual to thoſe that periſh, as it is poſſible for him to do.*

20. *The Doctrine of Apoſtacie more comfortable then that of Perſeverance.*

21. Such

21. Such Doctrines as these,

All men without exception shall be saved, whether they believe or not.

No man shall be punished for any sin whatsoever, either in this world, or that to come.

Men are as much approved of God in the committing of the greatest sin, as in the performance of the greatest duty. Chap 9 sect 16.

Such Doctrines (saith Mr. *Goodwin*) *as these are much more sweet and comfortable in respect of their frame, constitution, and import, than that which affirms a necessity of the Saints perseverance.*

22. *Yea* (saith Mr. *Goodwin*) *which is yet more. I verily believe. that in case any such unchangeableness of Gods love were to be found in, or could be regularly deduced from the Scriptures, it were a just ground to any considering man to question their Authority, and whether they were from God, or no.* Chap. 13. sect. 33

Other stuff there is; but I am weary of it. How do you like the man now? Hath he not drawn his own picture with most lovely lines and features? When a man is once out of the way, see how he runs out of one By-path into another, before he comes to the end of his rambling! These are Doctrines that would make a tender Conscience melt, and tremble at hearing them. No wonder then if the Commissioners be startled, and think it concerns them to do what Mr. *G.* chargeth upon them here in this Argument of his as a Crime; which is (as he is pleased to express it) *to dive as far and as deep as they know, into the Judgments of those that come before them, to discover whether there be not some Touch or Tincture (at least) of some propension of Judgment towards those Opinions*; those Opinions, I say, which draw such a horrible Train of Absurdities after them, as directly tend to the utter subverting of the Doctrine of the Gospel.

But Mr. *G.* saith, The Commissioners lay snares and stumbling Blocks in the way of the Young men of these Opinions, because when they come before them to be examined,

mined, they are put to this *Dilemma* either to loſe the hopes of their Preferment, or get through by diſſembling their Opinions; As many of them have done, if their own Boaſtings may be credited; They will tell you of many throughout *England*, and more than two or three now in *London*, that have gone through this Teſt. By ſuch diſſimulation it muſt needs be, or elſe the Commiſſioners deſerve not to be blamed by you for being ſo over-ſtrict. But what do you infer from this wild Aſſertion? even as wild a Concluſion. *Ergo*, It is unchriſtian for the Commiſſioners to ſift them touching thoſe Opinions: And they (forſooth) who lay *ſuch a ſtumbling-block as this in the way of their Brethren will not* (he ſaith) *eſcape the revenging hand of God more than* Balaam *did, who taught* Balack *to caſt a ſtumbling-block before the Children of Iſrael.* This is like leaping over Blocks, and a running over Hedge and Ditch in matter of Argumentation, as if *Balaam* were alive again and had bewitched him: Certainly if *Balaam's* Beaſt ſhould revive, and recover the uſe of his Tongue, he would frame ſomewhat more like an Argument then this, or elſe he would deſerve his Maſters cudgel. But theſe things we muſt pardon; for the old *Man-and-Boy* is very angry on the behalf of thoſe his Sons, whom he hath begotten through his perverting of the Goſpel. And ſo I leave him, paſſing on to the Eleventh Argument.

ARGUMENT XI.

Mr. G. his eleventh Argument.

I Find him here too continning in his angry fit; yet the ſame good nature of his that was pleaſed a little before to furniſh us with ſome of his deep ſpeculations in *State-Policie*, hath condeſcended likewiſe to acquaint us with a point of *Chriſtian Policy*, that (as he thinks) may be of high concernment; but I fear he will upon Examination be found as errant a Pedler in this kind of Politicks as in the former. He ſaith, *According to the beſt Principles of*

of Chriſtian Policy, ſuch men who are like to thruſt the beſt of thoſe back from working in the Lords Harveſt, whom the Lord of the Harveſt thruſts forward to his work there, are not to be inveſted with any ſuch power and authority by which they ſhall be enabled to do ſuch diſ-ſervice both unto God and men. But ſuch are the perſons, at leaſt the far greater part of them (and ſuch they were before their Intruſtment) who by the Commiſſions aforeſaid, are made the authorized Judges of the judgments of all the publick Miniſters of the Nation, though they are and were (in reſpect of their Spirit, Principles, and Tenets) not only like to preſume and undertake to preſcribe unto God and Jeſus Chriſt, who, and what manner of Perſons, they ſhould do well to employ in the publick Miniſtry, and again, who and what manner of perſons, it would be expedient for them to reject and put by from that employment; but, further, more generally to recommend and order unto them (that I ſay not, obtrude upon them) for the ſervice, men far leſſe competent, than many of thoſe whom they (God I mean, ſaith he, *and the Lord Chriſt) do recommend daily and providentially ſend unto them for their Approbation and yet are diſallowed and rejected by them.*

Well ſaid Mr. *G.* If theſe things be ſo, they in Authority have great reaſon to ken you thanks (Sir) for the diſcovery; but had ill luck they had not ſo foreſeeing a Politician to adviſe with in the Council, becauſe you (it ſeems) like a wiſe *Aruſpex*, are able to make an inſpection into the inward parts, and from thence collect a Judgment: You (it ſeems) could beforehand have acquainted them with the hearts of thoſe whom they choſe to be Commiſſioners, and told them, before the Inſtrument, what a ſort of men they were like to prove. Indeed, it was a mighty overſight, that you were not adviſed with about the Choice of them; then doubtleſs the Ordinances or Commiſſions had been good, and all would have been well, had the Commiſſioners been of your own grave Opinion and Appointment. In the mean time, the Commiſſioners are ſuch as are all well known to the people of God throughout the Nations; and if they were not, yet it is Argument enough on their behalf, that

that they were thought fit to be entruſted by a Prince and his Council, moſt renowned for piety throughout the Reformed Churches; and it is not the leaſt part of their vindication, that your Greatneſs hath been pleaſed to caſt ſo many Revilings and Reproaches upon them, which (knowing who, and what you are) they are willing to wear as Garlands and Crowns of honor about their heads.

But Mr. *G.* would ſeem to have ſome Reaſon for his diſpleaſure againſt them, becauſe he ſaith they take upon them *to preſcribe unto God and Jeſus Chriſt who and what manner of perſons* THEY *ſhould do well to imploy in the work of the Miniſtry, and whom to reject; and to obtrude others upon* THEM, viz. *upon God, and the Lord Chriſt, who are leſs able and fit for this work.* This is the ſum of the buſineſs; wherein I cannot but take notice of the manner of Mr. *G.* his expreſſion in theſe words, [*God, and the Lord Jeſus Chriſt*] They (in the plural) being twice repeated at length, as if he intended ſome more then ordinary *Emphaſis* thereby. I ſhall not make a buſineſs of it to inſiſt further upon the Expreſſion; nor ſhould I have ſtood ſtill at it by the way, if any other kind of man had uſed it: But when I conſider who penned it, and how he hath dipt himſelf in other deſperate Opinions and Phant'ſies, a little matter may give an occaſion to fear leſt he be ready to take ſome other new Vagary (being already upon the way) and run over to *Arius* and *Socinus*, with the reſt of his Brother-Wits, whoſe ambition it was to have their Names ſtand upon Record, as the great Maſters of Reaſon in the Myſteries of Religion. But to the buſineſs in hand.

Whereas he ſaith, The Commiſſioners *preſcribe unto God* whom he ſhould employ in the work of the Miniſtry, and whom he ſhould reject, and *obtrude others upon him* who are leſſe able; he gives us no more for the proof of this than of the reſt of his Arguments. The Commiſſioners are ſo far from preſcribing unto God, that they follow the preſcript of Gods Word in employing or rejecting men, and make that their Rule, the Rules given them by our

our Governors in the two Ordinances being all either ſet down in, or derived from and grounded upon the Word by neceſſary and undeniable Conſequence, as is evident to any man that doth but read the Particulars enumerated in the Ordinances: And you may be ſure it is ſo, otherwiſe Mr. *G.* being ſtreightned in his Arguments for want of real and ſolid matter againſt the Commiſſioners and their Commiſſions, would have taken occaſion to enlarge himſelf upon them all, rather than have recourſe (as he hath done all along) to feeble and groundleſs Allegations of Falſhood and Scandal, to fortifie himſelf in his deſign againſt them. But the Commiſſioners are (he ſaith) to blame for approving men that are leſs competent, and diſallowing others *whom God and Chriſt do recommend unto them for approbation, and who are more competent for the work of the Goſpel.* But who are thoſe whom God recommends as more competent? Even thoſe perſons, he tells us, *who are qualified to teach the juſt compaſs and extent of the grace of God in the death and Goſpel of his Son.* That is to ſay, thoſe who teach the extent of the grace of God in the death of Chriſt according to his ſenſe, juſt as he himſelf hath calculated it for the Meridian of *Coleman-ſtreet*, yet ſo as that the Influence of it may (in his conceit) indifferently ſerve for all the ſons of *Adam* without diſtinction throughout the world; which is indeed of ſuch an extent and compaſs, that it will ſtretch any mans brains, and the whole Scripture too, (as Mr. *G.* very well knoweth) to bring the grace of God to ſuch a latitude, as that it ſhall reach to all men alike. They that can do this, are not only men of competent, but reaching Parts and Pates indeed; and a pleaſing Doctrine it is to the carnal part of the world, who thereupon preſuming that it is in the power of their own Wills to return and repent, and lay hold (at any time when themſelves pleaſe) upon the grace of God, are by ſuch doctrine encouraged to make uſe of their young days at their own liberty, and to ſtretch their Conſciences to the full compaſs and extent of their own luſts, having this comfortable Reſerve within their thoughts, That they can leave it off when they are old,

and take their own time to think of Chriſt (having an intereſt in his death already) and grow better at leiſure; and (having the word of ſo reverend and learned a Preacher as Mr. *G.* to bear them out) that it muſt be their own fault, if for all this they do miſcarry in the buſineſs. This doctrine is of a brave latitude indeed, it including virtually as the Root, all the Fruits of Ungodlineſs and Unrighteouſneſs that break forth into the world: For, when men grow audacious and continue in the commiſſion of ſins, it is generally upon this account, that by ſome ſecret ſuggeſtion of Satan and their own corrupt hearts, they are induced to flatter themſelves thus, that they will mend and do otherwiſe ere long, thereby poſting off repentance from time to time, upon a vain ſuppoſition, that Redemption by the blood of Chriſt is ſo comprehenſive and of ſuch a latitude, that all men are intereſted therein alike; ſo that the work being done on Chriſts part already, there remains nothing now on their part, but to claim an intereſt in it, which they can do a year or two, or ſeven, or twenty, forty years hence, as well as now, ſeeing there wants nothing but their own good will to the buſineſs; and rather than be wanting in that, they can ſet their Wills on work when they will themſelves, unleſs you can imagine they would be ſo fooliſh as to neglect their own ſalvation, and tumble voluntarily into hell when it is in their own power to avoid it. This is a Doctrine of a rare Extent indeed, that fetcheth all manner of wickedneſſes (more or leſs) into the world: It helps to people *Bridewell*, ſtock *Newgate*, and feed *Tyburn*, under the protection and inſtruction of the Pens and Pulpits of Mr. *G.* and thoſe more competent Sons of his whom he baptizeth into that wretched Opinion of the Univerſal extent of Redemption, (*viz.* of the Benefits of the death of Chriſt) to all the world, to wit, every individual perſon. And therefore certainly, the Magiſtrate and the Commiſſioners for Approbation cannot chuſe but conceive it much concerns them to aſſign maintenance to men on purpoſe to propagate it, and the other attendant Phant'ſies, by preaching for the encouragement, exceeding

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conſolation and conveniencie of all the impious, diſſolute, and profane perſons in the world: Eſpecially Mr. G. having paſſed his word, that they are Preachers of Gods own recommendation. And ſo I leave this commendable Argument, paſſing on to the Twelfth.

ARGUMENT XII.

THe Twelfth is nothing elſe but a Repetition of the Plea on the behalf of Patrons, as if he meant meritoriouſly to purchaſe their good will towards himſelf and men of his own opinion. For, ſaith he, *In caſe a man be Orthodox in the great Doctrines of Univerſal Atonement by Chriſt, of Conditional Perſeverance, and the reſt of the ſame Band of Aſſociation, and a Patron ſhould preſent ſuch a one to the Commiſſioners for Approbation, as a man whom in conſcience he conceives he ought to preſent, and that it were unlawful for him to preſent any man otherwiſe minded, and hereupon the Commiſſioners diſapprove him*; by this means he inſinuates, *that the Pariſh comes to ſuffer prejudice for want of a Miniſter the ſpace of ſix moneths, and at the ſix moneths end the Patron becomes non-ſuited of his priviledge of Preſentation; and ſo ſome Favourite of the Times wearing Black, in ſtead of a Miniſter, comes to be thruſt upon the Pariſh, or elſe they muſt remain ſpiritually waſte and deſolate.* This is the ſum of the Argument, which being put in the balance, is of the ſame weight with the reſt. As for the Doctrine of *Univerſal Atonement*, and the reſt of the black Guard of Errors which follow it at the heels, it ſeems to be of the ſame nature with the *Tail of the Dragon*, mentioned *Rev.* 12. *which drew down the third part of the ſtars of heaven, and caſt them to the earth.* For, more than a third part of thoſe glorious Truths of the Goſpel, which ſhine as ſo many ſtars in the eyes of all, except thoſe who are held in chains of intereſt, or of darkneſs and deluſion, are (ſo far as Satan's power can prevail)

Mr. G. his 12th Argument.

prevail) drawn out of the Firmament of the Church, and caſt upon the Earth by that corrupt Doctrine, and the whole Train of Conſequential Abſurdities hanging thereupon. And yet, for the ſake of this Doctrine (you ſee) it is, and becauſe the Magiſtrate ſeeth no reaſon to countenance and maintain it, that all this ſtorm is raiſed againſt the Commiſſioners. Otherwiſe, we had never heard Mr. *G.* make a needleſs Plea on the behalf of Patrons, and ſuch perſons and Pariſhes as have power of Preſentation; for they ſtill enjoy that power notwithſtanding the Commiſſioners. But we know he wants matter to fill up the pages, and ſo any thing ſhall be foiſted in that may be an occaſion of ſaying ſomewhat, though to no purpoſe, againſt the *Commiſſioners*. And therefore upon this ground it is, that (wanting other materials) he falls to beſpattering them and the preſent Authority, under pretence of pleading for Patrons and Pariſhes, whereas there was never yet any ſuch injury done, as might either defeat any Patron of his Right, or prejudice any Pariſh for want of a Preacher, or force any *Favorite in Black* upon them. *Sir*, Be perſwaded even to give over this black work of ſcandalizing your Superiors and your Brethren; it would be more ſuitable for a dying man to exerciſe himſelf in ſome better devotion than to be ſcribling thus inſtead of arguing; and not make good any thing by Inſtance, or otherwiſe: You were never right for the Polemical part of Divinity, and never worſe than now. 'Tis ſomewhat too nimble a work for an old man; the gauderies of a little rambling Rhetorick will not ſerve to dreſs out ſuch a diſcourſe; and therefore 'twere high time you would end your days with repenting and praying (you have cauſe and work enough of that nature before you, if you reflect upon what is paſt) and not ſpin out the ſmall Remainder in reproaching your ſelf and others.

ARGUMENT

ARGUMENT XIII.

MAſter *G.* having in ſome of his other Arguments, preſumed to correct and inſtruct his and our Superiors, in points of Civil and Chriſtian Policy, (and that very gravely, as he not humbly conceives) he now comes to produce a Maxim of State to convince them of their Error; and it is this, *Nulla potentia eſt fida, ſi ſit nimia*, the Engliſh whereof is this, That *No Power is Truſty, if it be over-great*; he ſaith, and ſuch, is the Power of the Commiſſioners, *an unlimited exorbitant power, of the ſame-houſe and lineage with the Papal.* But how doth he prove this? even after his uſuall manner, with a few flaſhie ſtrains of Oratory to amuſe the Reader. 1. He ſaith, *The Pope holds himſelf infallible.* 2. *The Lawleſneſs of the Pope is ſuch, that no man may judge or queſtion him.* 3. *The Popes aſſume to themſelves* plenitudinem poteſtatis & ſcientiæ; *they ſuffer none to buy or ſell* (as the Scripture ſpeaks) *but only thoſe that wonder after them: There is an eye* (ſaith he) *of the ſame principles, practiſes, uſurpations, in the Spirits* and *Practiſes of our Tryers* (ſo he calls the Commiſſioners.) But where is the proof? 1. He ſaith, *If any one that comes before them ſhall diſpute, or call into queſtion their judgements though never ſo erroneus, as in the points of Election and Reprobation, the death of Chriſt, &c.) the door of preferment is ſhut up againſt him.* This is a ſtout Argument indeed, and if rightly ſtated, the force of it would amount to this; The Commiſſioners cannot approve of men that are of the *Goodwinian* miſerable Foundation-deſtroying doctrine concerning *Election*, and *Reprobation*, *&c.* nor judge them fit to be owned by the Magiſtrate in a way of maintenance, according to ſuch Rules as the Magiſtrate himſelf hath given them to judge by; *Ergo* they do as the Pope doth, hold themſelves to be infallible. A man might from this rather infer this Conſequence, That they do not conceive themſelves infallible, becauſe they are willing to judge as

Mr *G.*'s 13th Argument.

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the Magiſtrate directs them, andthat Mr *G* conceiveth himſelf infallible, implying as if the Commiſſioners were bound to follow his judgment, and make that their Rule whereby to try and approve men, rather than by thoſe Rules and Directions which have been given them by the Magiſtrate. Here (it ſeems) lieth the core of all the evill, and the Occaſion of all this Rancor, that the Commiſſioners are not (*hujus jurati in verba Magiſtri*) ſworn to follow this great Maſter, and to approve ſuch men as have ſhaken hands with him in the bearing up of that Un-evangelical Opinion, againſt Gods electing love in Chriſt, in the behalf whereof, he would compaſs even Sea and Land to make a Proſelite. 2. Whereas he inſinuateth, that the Commiſſioners are as lawleſs as the Pope, *becauſe none may queſtion or judge of them, and becauſe they will approve of none but thoſe that will wonder after their Learning and Tenets*; and though he divides theſe Particulars under a ſecond and third head, as if they were diſtinct, and this on purpoſe to make his Pamphlet ſwell, yet this ſhort Reply may ſerve in return to both his bold and frothy Imputations; how is it poſſible that the Commiſſioners ſhould be accounted lawleſs in their proceedings as the Pope is, when as it is known (and Mr *G.* himſelf here hath ſaid it) that the Pope makes himſelf above all Law and Power that is without himſelf? and hereupon by vertue of ſuch another *Autocraſie*, as Mr *Goodwin* taketh to himſelf upon all occaſions, he proceeds in the ſame manner as Mr *Goodwin* conſtantly doth; what he doth by his Bulls, Mr *G.* doth by his Pen and Pamphlets, who takes upon him at pleaſure to controll, cenſure and defie Acts of the Civil Power, and doth what in him lies by reproaches and ſcandals almoſt to Anathematize them, and to diſſolve the bond of the Subjects obedience, by rendring the Government odious and contemptible, and to overthrow it by ſtirring up Diſcontents and Factions among the People; and all this forſooth, becauſe he cannot impoſe upon his Highneſs and the Councel in matter of Faith, ſo as to make them the publick Patrons and Promoters of his private Opinion; if this be

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not Papal, I know not what is: But now, the Commissioners are so far from imitating him and the Pope, in any of their lawless humours, that they in their proceedings are under the Law and direction of another, *Viz.* the present Authority, and can do neither more nor lesse than what the same Authority hath by a Law prescribed them; if they should, Mr *G.* knows by experience Authority is ready to hear a complaint, and that Law doth not enable them to set men a wondring after their Learning and Tenets, for what Tenets or Opinions soever in points of the lesser importance may be among themselves, they are not to estimate, nor do they measure a Judgement concerning any man according to them, nor do they disapprove any men because of their opinions, provided they be not of the *Goodwinian* strain before-mentioned, *Errores in Fundamentalibus*, which tend to a rending of that very Foundation which was laid upon the Prophets and Apostles, and a demolishing of the glorious super-structure of all the main truths which are built thereupon. Moreover, there is not the least affinity between the Popes power and theirs: For the Pope arrogates to himself a power in the Church, under a pretence of being the sole Deputie or Commissioner for the Government of it under Jesus Christ, and thereupon stileth himself his Vicar; but the Commissioners have neither assumed any power to themselves, it being a matter intrusted to them, nor is it derived to them in any such way as from Christ, much lesse from him in order to Church-Government, but they have received it in trust from the Magistrate, whose Deputies they are, to a civil end and purpose, *Viz.* to see that the publick State-Maintenance, allowed for the Preaching of the Gospel to the people, may be disposed of according to the Magistrates own appointment and direction; in any of which respects there is not the least resemblance betwixt the Popes transcendent spiritual, and their limited temporal Power; and therefore Mr *Goodwin* hath not injured them so much as himself, who though his Bishoprick be not very large, might a great deal sooner be taken for the Pope (as appears) in all his actings. The rest

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of this pretended Argument is a mere idle repetition of Scandals, and of other matter already refuted. It's a ſad thing to ſee a man of his garb and grave pretence, ſo liberal in Aſperſions throughout his Pamphlet, and yet not make ſo much as an Inſtance to proye any one Particular.

Argument XIV.

Mr. *G.* his 14th Argument.

THe Fourteenth I find to be only a quaint piece of Tautologie flouriſhed over with a new dreſs: For, abſtract the Rhetorical levities, and there remains nothing but the ſame *Crambe*, which was ſerved up again and again in the Firſt, Third, and Fourth Arguments; and that ſmall Addition which he brings in here as an Auxiliary to the other, doth but help to make him and his deſign the more ridiculous. For, whereas he tells us again, that *the Goſpel ſtands in no need of any Commiſſion or Conſtitution of humane device and contrivance to carry on the intereſt of it in the world, but that Chriſt hath left Rules and Directions in perſpicuous terms in the Goſpel, ſufficient to render the ſtate of the Goſpel flouriſhing and proſperous, ſo as not to leave ſo important an affair to the care and management, and contrivance of the Secular Powers*; I ſhall not make repetition of any thing that I have diſcourſed before to anſwer this, but refer the Reader to be ſatisfied at large in the former part of the Book, where I have fully anſwered his other Arguments relating to this particular. Only I ſhall examine what he offers more to prove that Chriſt hath left perſpicuous Rules and Directions, in all Circumſtances, for the promoting of the Goſpel, ſo as that the Magiſtrate ought not to deviſe or contrive any thing in order to the ſetting forward of that good work. But alas, among all thoſe pretended perſpicuous Rules and Directions, his perſpicacious eye hath not been able yet to find out and afford us ſo much as one (which might eaſily have been done, had there been any ſuch)

ſuch) but inſtead of that he brings in a Text by head and ſhoulders, and offers it as ſuch a Rule. The words are theſe; * *Pray ye therefore the Lord of the harveſt, that he will ſend forth laborers into his harveſt.* Well; but what doth he infer from this? 1. *Ergo, Laborers ſent or thruſt forth, will, with Gods ordinary bleſſing upon their labors, advance the intereſt of the Goſpel among men; elſe, why did Chriſt pray for their ſending forth?* 2. From the words, *Pray ye*, he inferreth, *That Chriſt preſcribed no other* (and conſequently, according to his ſenſe and ſcope it muſt be, that uſe ought to be made of no other) *courſe or means for the obtaining this high favor from God, but Prayer only.* * Mat. 9 38. Luc. 10. 2.

For anſwer to theſe (after a ſmile or two, in conſideration of the rare ingenie of this reaching Commentator) give me leave to wonder a little at the confidence of the man, that his gravity ſhould have time to trifle thus in ſo ſerious a buſineſs. 1. As to the firſt Inference, It is not to be denied, That the ſending forth of Laborers, and Gods ordinary bleſſing upon their labors, will advance the intereſt of the Goſpel among men: But what is this to the point in hand? Surely, it cannot be concluded hence, becauſe Chriſt would have Laborers ſent out, therefore they ſhould not, before they are ſent abroad, be tryed and examined whether they be fit for ſo high and bleſſed a labor or work, for which few among many Pretenders are found ſufficient; as *Paul* ſaid, *Who is ſufficient for theſe things?* Or that the Magiſtrate, or any other, ought not to take a convenient courſe for their Tryall and Approbation, but leave all to goe that gape for publick maintenance, or that in caſe he ſhould take a courſe, it ought to be looked upon as an humane invention and contrivance, derogatory to the wiſdom of Chriſt: Till Mr. *G.* be able rationally to draw ſuch Concluſions as theſe from that Text, he might have ſpared the labor of citing it to no purpoſe. 2. As to his ſecond Inference drawn from the words, *Pray ye*; it is readily acknowledged, that Prayer is an excellent means to procure that great Bleſſing of the propagation of the Goſpel by the hands of ſuch Laborers as are

ſent abroad: But is it thence to be concluded, that becauſe Chriſt in this Text ſpeaks of no other means but Prayer, therefore he recommended Prayer excluſively, ſo that no other courſe ought to be taken for the promotion of the Goſpel but only Prayer? Mr. *G.* might as well ſay, when Chriſt ſaith, *Pray ye that ye enter not into temptation*, that we need only to pray, and do no more, not do ſo much as to uſe wiſdom and diſcretion for the avoiding of temptations; nor have recourſe to S. *Pauls* remedy, ὑπωπιάζω, for the crucifying of thoſe luſts, or the mortifying of thoſe earthly members, which diſpoſe us to the entertaining of temptations. Prayer is indeed a general means ordained for the procuring of Bleſſings upon all Occaſions: And therefore when he ſent forth the Seventy Diſciples to preach, and bade them pray for more Labourers in the Lords vineyard, I ſuppoſe Mr. *G.* will not undertake to prove that Chriſts intent therein was, that they ſhould only pray, and not uſe the leaſt point of induſtry or diſcretion (as occaſion offer'd it ſelf) for augmenting the number of Laborers. But till he be able to make that good, I cannot ſee how we can admit, that Chriſts commanding his Diſciples to pray upon that occaſion, is ſuch an Inſtitution for propagating the Goſpel, as that it excludes the uſe of ordinary prudent means or endeavour (as in other humane actions) on the part of the Magiſtrate, or any other, upon any occaſion whatſoever. Certainly if we are bound to pray that Laborers may be ſent forth, it clearly implieth alſo, that utmoſt endeavour in all other ways and means ſhould be uſed, as well as Prayer, for the ſending of them forth fitly qualified. And ſo this Text being rightly improved, makes rather for, than againſt the care and means which is and ought to be exerciſed in all Chriſtian Commonwealths in upholding Univerſities the Schools of the Prophets, Proviſion of liberal maintenance, that they which ſo labour, and are worthy, may have their reward, as it is expreſſed 1 *Tim.* 5. 18. And that this, or the like courſe be taken, that ſuch Laborers or Workmen be ſent forth, as the Magiſtrate need not be aſhamed of, and ſo ably dividing

1 Cor. 9. 27.

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the Word of Truth, that themſelves need not be aſhamed; according as it is expreſſed by the Apoſtle, 2 *Tim.* 2. 15. Unleſs perhaps Mr. *G.* will ſay, that we may pray for a thing, and yet uſe no other means to attain it. But if he have not forgotten all his School-boy-Learning, there is a Fable in *Eſop* that will better inſtruct him, where the diſcourſe between *Jupiter* and the *Carter* will ſhew him, that if the wain be in the ditch, 'tis in vain for the Carter to lie on his back, and pray for help, without ſetting his ſhoulder to the work of heaving it out. Whereſoever God directs man to the purſuing of an end, it is ever implied that man ought to uſe all means which in right reaſon are conducible, if he will attain thereto. Mr. *G.* is the firſt man I have heard of that ſcruples at this matter; this Soveraign Penman, or abſolute *Pen-and-Inkhorn-Prince*, may preſume to do any thing in print. But if ever he appear in print again, he may do well to ſet out his new Art of Logick, that the world may not want an Inſtrument to fetch any thing from Scripture, and make lucky Concluſions.

In the mean time, as if he thought this Text would but little avail him againſt the preſent Authority and their Commiſſioners, he hath recourſe again to his old refuge, and raiſeth a new Battery of Slander to ſhoot his bitter arrows at them; ſaying, *They are ſo far from being Co-workers with God in thruſting forth Laborers, that they are rather Counterworkers, thruſting thoſe back whom God thruſts forward, and thruſting loiterers and unworthy men upon him in their ſtead.* Here are the Plague-tokens of Envy; but where is the Proof? Alas, that is reſerved for ſome other ſeaſon; in the mean time it ſerves his turn well enough to chime and gingle upon theſe words, *Co-workers* and *Counter-workers, thruſting forward and thruſting backward, in and out, Laborers and Loiterers*; knicking and knacking it with ſuch kind of Knacks and Play-games as make a ratling noiſe in Rhetorick, to pleaſe childiſh fancie; but what are theſe things to men of ſolidity and ſobriety, that would inform their underſtandings? But 'tis all one with him; he is every jot as light and toyiſh alſo in

managing matter of Argument. And this appears by his trifling with another Scripture, which he hath drawn in (I know not how) to prove, that Chriſt hath left Rules enough of ſuch a nature, as there needs no help of any prudence to promote the preaching of the Goſpel. But what, trow ye, is the proof? Even ſuch another Text, ſave only it makes leſs (if that were poſſible) to his purpoſe than the former. It is *Luk.* 12. 49. *I am come to ſend fire on the earth, and what will I if it be already kindled?* This, he tells us, ſignifieth, *that Chriſt deſired nothing in this world (at leaſt comparatively) before his departure from it, but only to ſee that fire kindled which he came to ſend on the earth, that is, to ſee the Goſpel (as it were) to have gotten footing, and taken ſome hold in the world.* Well; admit this be the right interpretation, what doth he infer from it? *Ergo, doubtleſs the Lord Chriſt, who was deſirous to ſee this, was ſollicitous and provident enough by himſelf, or by his Apoſtles (at leaſt) to order and enjoin all things neceſſary or meet, for the ſpreading of the Goſpel, upon terms of the beſt advantage after him, and not to leave ſo important an affair to the care and contrivance of the Secular Powers.* Doubtleſs, while Chriſt and his Apoſtles were upon the earth, they neglected not to order things which were then neceſſary and meet for the then ſpreading of the Goſpel. So much of Inference may be admitted: But Mr. *G.* ſtretcheth it further, and inferreth from this Text what it never intended to import. His Argument ſtands thus: Chriſts great deſire was, while he was on earth, to ſee the fire of the Goſpel kindled; *Ergo*, He by himſelf, or his Apoſtles, laid down ſuch Rules and Directions ſo full in all circumſtances, that the Magiſtrate hath no liberty left to uſe his diſcretion for the kindling or promoting of it (upon any occaſion) in After-Ages. I ſhall not now reſume the debate whether there are ſuch large Rules and Directions to be found, or whether the Magiſtrate may exert his Civil power and wiſdom, to ſettle any Courſe upon a Civil Account for the publication of the Goſpel, (the former part of this Diſcourſe having ſufficiently cleared the Truth already concerning thoſe Particulars;)

lars;) but the matter under queſtion here is this, whether from ſuch an *Antecedent* as this, *That Chriſt deſired to ſee the Goſpel take footing while he lived*, any ſuch Conſequence as this do naturally & clearly follow; *Therfore he by himſelf, or his Apoſtles, left ſuch univerſal Rules to promote it, as exclude all endeavour and care of the Magiſtrate from aſſiſting thereunto in ſucceeding times and generations.* It muſt be a rare Logical Engine that can ſerue in ſuch a Conſequence without the mighty help of Mr *G.* who ſeems to have an extraordinary faculty of tormenting his own Brains, and the Scripture, to bring about ſhadowie pretences of Reaſon and Religion, to cover the peeviſh deſigns and odd purpoſes of an angry ſpleen.

But he goeth on to tell us, *Experience hath manifeſted in all Ages, that for men, whoever they be, to compound the wiſdom, counſels, and inſtitutions of Chriſt, for the advancement of the Goſpel in the world with their own devices and Inventions, is the next way to obſtruct the courſe of the Goſpel. And yet the profeſſing powers of this world have always had itching deſires to be officious unto Chriſt in this kind, to obtrude upon him their own Projections and Inventions, to accommodate and help him through the world with his worſhip and Goſpel.* It is readily granted, that the Civil Powers of the world have been too much engaged in mingling their own Inventions with the Inſtitutions of Chriſt, and Goſpel-worſhip, which hath been the great hindrance to a progreſs of the Goſpel in the Truth and Power of it. But why is this brought in here to be inſinuated againſt the Civil Powers now in *England?* and why is ſuch a heap of words crouded in here to incumber the Reader, and countenance the Inſinuation? Certainly Mr. *Goodwin* cannot charge the preſent Governors for mingling their own Inventions with the Inſtitutions and Worſhip of Chriſt. Could he have done it, we ſhould have ſeen him deſcending to particulars to prove the charge, and have heard of him in a more lofty tune; but knowing in his Conſcience there is no ſuch matter, it ſerveth his turn well enough, by packing and ſhuffling a company of words together,

gether, thereby ſlily to cheat, and inſtill an ill Opinion of the preſent Authority, into the unwary Reader, as if they compounded their own Inventions with Goſpel-worſhip and Inſtitutions. But take away the Boxes, and then what becomes of the Jugler? Remove the *deceptio viſus*, *Viz.* the Miſt of words from before the eyes of the Reader, and then Mr *G.* his tricks and ſlights of Inſinuation ſignifie nothing at all to the meaneſt underſtanding.

The Ordinances for *Approbation* and *Ejection* made by his Highneſs and the Councel are the preſent Subject of this bold mans diſcourſe; and therefore we are to ſuppoſe his meaning is, that by thoſe they have compounded their own devices with Chriſts Inſtitution and worſhip. If it be ſo, he might have done well to have ſhewn us wherein they have ſo done by naming to us ſome Particulars; in the mean time the very Title and Text of the ſaid Ordinances do evince the contrary, there being not the leaſt ἰῶτα or tittle that ſo much as mentioneth any thing concerning any Inſtitution of Chriſt, or concerning Worſhip, further than this, that the Ordinance for *Approbation*, is purpoſedly directed to the encouraging and preſerving of that Inſtitution of Chriſt which is called *Preaching*, in the power and purity of it, according to the ſence and meaning of Chriſt and his Apoſtles; and the *Ordinance for ejecting* takes eſpeciall care, beſide other things, to preſerve the ſincere inſtituted Goſpel-worſhip free from any humane mixtures or additions whatſoever, by appointing the ejection of perſons that *frequently uſe the Common-Prayer-Book*, or *who are ſuperſtitious and Popiſhly minded*; which is a manifeſt evidence not only of this mans licentious boldneſs againſt Authority, but alſo how much his Highneſs and the Councel abhor the mingling of humane Inventions with the Inſtitutions and Worſhip of the Goſpel; and yet ſuch ſtrange ſtuffe he is fain to make uſe of to fill up the number fourteen.

ARGUMENT

ARGUMENT XV.

Mr. G. his fifteenth Argument.

THis pious Pretender having in the former Argument, begun to give us a proof of his extraordinary faculties, in ſpeaking evill of dignities, now in this takes upon him to diſpute the Pedigree of their power, and as if he were poſſeſſed with the Ghoſt of *Plato* or *Ariſtotle*, very ſagely determines what is the right conſtitution of a Common-wealth, and what are the Bonds and Bounds of Civil power.

To this end he tells us, *God in theſe daies doth not make ſupream Rulers immediatly or by Divine dictate, but mediatly by thoſe that are to be ruled and governed by them*, Viz. *The people; now the people have no power from God, which they can entruſt unto their Rulers, either by the Law of Nature, or otherwiſe, to eſtabliſh any Rule or Law amongſt them, unto which they ſhall all ſtand bound every man to beleeve the ſame things with another in all points of Chriſtian Religion, or that the judgement of any one man, or number of men amongſt them, ſhall be the Standard unto which all the reſt ſhall conform their judgments in matters of Faith or Worſhip, or elſe incur ſome civil puniſhment: The reaſon* (ſaith he) *is, becauſe God never gives power to any to enſlave or ſubject the conſciences of men in matters appertaining unto himſelf. And it is not probable, that the People of this Land ever gave their Rulers any ſuch power as that now mentioned, that they might inveſt any one or more of their Subjects with authority, to mould and form the judgments and conſciences of their fellow Subjects in matters of Faith or to inflict any civil Mulct or Puniſhment, or to ſet any brand of publick Infamy and reproach upon them, as by excluding them as unworthy from places of publick Truſt, yea from all livelihood and maintenance of which they are capable, becauſe they cannot ſet their judgements by theirs, or make one lip with them in ſome controverted points of Chriſtian Religion.*

gion. Therefore, the Commiſſion, by vertue whereof our Triers *ſell their Brethren into the hand of poverty and diſgrace, onely becauſe they will not proſtitute their judgements to the luſt and ambition of theirs, ſtands not upon any regular foundation of power or Authority.* Here is as the Proverb ſaith, *a great deal of Crie and but little Wool.*

This is the ſum of this extravagant Argument. And though the vanity and unreaſonableneſs of the moſt part of it, be of it ſelf evident enough to any man that hath read my Anſwers to ſeveral of the foregoing Arguments, yet whereſoever he is pleaſed to Tautologiſe, I have been willing to imitate and trace him in the myſtery of wording, leſt perhaps himſelf, or ſome others whoſe Faiths are pinned upon the Sleeve of this great Doctor, ſhould cry out, that divers of the Arguments never had any Anſwer. Let us on therefore to the buſineſs.

1. Whereas he ſaith, *That not God immediately, but the people mediately do make Rulers*; though it be but to little purpoſe to enter upon ſuch diſcourſe as this now, yet the angry man having thought fit to lugg it in here by the ears, *mihi Cynthius aurem vellit*, I muſt needs ſay ſomewhat which may perhaps ſink into the conſideration of this Mongrel-Polititian, if it finde him in a calm, or out of his Curriſh humor: And it is this; * *That however it hath been talked over and over, and printed a thouſand times, that there have been no valid Titles to Government, but what were received from the People; yet from the very firſt time, that the Government called Political was inſtituted in the World, it is a moſt undeniable truth, that in all the conſiderable Nations which have ſince been under the Sun, Titles to government, and forms of Government, have in all times been* de facto *diſpenſed, and devolved from hand to hand, mediately by the power of the Sword.* There are but few, or no exceptions that ſtand upon record to the contrary; and indeed, the onely remarkable Inſtances which are contrary, are thoſe in ſacred Story concerning the State of the people of *Iſrael*, whoſe happineſs alone it was, above all the Nations upon the face of the earth, to have perſons and Families inveſted with Title

* Touching the truth of this, I refer you to a Book written by my ſelf, entituled *The State of the Caſe of the Commonwealth, Anno* 1650. wherein this Poſition is made evident by all the great Inſtances out of Hiſtory.

to

to Government many times, by immediate designation from God himself. But this was extraordinary; and excepting only those extraordinary Instances, I am able otherwise at large to make good the Assertion. But because I live in a touchy time, when most mens brains are crowing upon points of Government, I would by no means be mistaken; and do therefore for the Readers more right apprehending of my purpose, take leave here to distinguish betwixt *Title to Government*, and *Administration of Government*. I gladly acknowledge that in all times, after Governments have been founded and established by the sword, then they who held the Sword have been contented, and thought it their best security (as indeed it is) to administer Government by Law, and accordingly they have been willing to admit the People to the exercise of their Right (more or less) in the making of those Laws whereby they were to be governed; and so the superstructure in the *Administration* of Government by Rulers, hath oftentimes been carried on by their contenting themselves to rule according to such Rules or Laws as have been (in a measure) handed out unto them by the Representative Bodies or Assemblies of the People. This hath frequently been the way, after that Governments and Titles have been set up and founded: But in the *setting up* or *founding* of them, the People have ever had but little, or no share; Titles and Forms in their original having *de facto* been cut out and carved by the Sword all over the world, in the more eminent (and I might say, all) Nations. Which being considered, I suppose this Political point of his lies flat upon the ground, and his Assertion may with better reason be turned this way; That God hath been so far from making Rulers mediately by the People, that having ever assumed to himself the disposing of Governments and Kingdoms to whom he pleaseth, as his great prerogative, he hath, in the several turns and variations of his Providence concerning it, generally so ordered the matter, that the People have (for the most part) had least to do in founding Governments, or in making their own Rulers; but that the only

wiſe God having permitted the Sword many times to be drawn for the executing of his juſtice upon Nations for their ſins and for the bringing about his own great deſigns in the world, hath mediately by the Sword exerciſed that his own Prerogative in ſetting up Governors and Rulers (at his own pleaſure) and in founding new Forms of Government, from time to time: And the ſame God, who hath conſtantly over-ruled the management of Affairs in the hands of men after this manner, for bringing things to a new ſettlement after warlike commotions, hath alſo ſo diſpoſed the hearts of men to acquieſce therein, that the Suffrages and Conſent of the People have uſually *ex poſt facto* been brought and taken in for Confirmation. This hath been the general courſe of Gods providence in ordering the Governments of this World, as is evident both in Profane and Sacred Story. In the mention whereof take notice by the way, that I diſpute not the Peoples right, but only tell how things have gone *de facto*. What then becomes of Mr. *G.* his Poſition, *viz. That God makes Supreme Rulers mediately by the People*? Though it was to little purpoſe for him to ſtart this point upon this occaſion; yet it was neceſſary thus much ſhould be returned, to hint to him his error, notwithſtanding it be a Subject fitter for a ſet Diſcourſe, than that it ſhould be touched only by the way.

2. As the beginning of this Argument is grounded upon a Miſtake in Politicks; ſo the remainder of it runs upon a *falſe ſuppoſition* of Scandal, which is this; That his Highneſs and the Council have by the Ordinance for Approbation, eſtabliſhed a Law, authoriſing the Judgments of a certain number of men (meaning the Commiſſioners) among us, to be as *the Standard* unto which all other men muſt conform their Judgments in matters of Faith or Worſhip, or elſe incur ſome Civil puniſhment, by excluding them from places of Publick Truſt, and from all Livelihood. For anſwer whereunto, I conceive it is beſide the buſineſs to debate the Conſtitution of the preſent Powers, or what they may do, or what the People may do; but

but I think it becomes us rather to conſider, That his Highneſs and the Council have not inthroned the Judgments of the Commiſſioners (as is pretended) ſo as to enable them to impoſe them upon men in Points relating unto Chriſtian Faith or Worſhip. As to matters of Worſhip, the Commiſſioners for Approbation meddle not with them at all, ſave that Common-Prayer-men, and men Popiſhly or Superſtitiouſly affected they reject, to ſave the Commiſſioners of Ejection a labor; and I hope Mr. *G.* is not of opinion that ſuch as they, though they be generally men of his own doctrine, ſhould be allowed a Support by the Magiſtrate. No perſons are debarred or excluded in reſpect of their ſeveral ways and Forms of Worſhip, but the door of Admiſſion ſtands open to them all alike. Moreover his Highneſs and the Council have been ſo far from ſetting up the Judgments of the ſaid Commiſſioners, that They have in the Ordinances preſcribed them certain Rules, whereby to limit and regulate their Proceedings; ſo that whatever their own Judgments in particular may be, yet it is not in their power to refuſe any man of any Way, Opinion, or Judgment, provided his Qualifications for Grace, unblameable Converſation, Knowledge and Utterance, have fitted him to preach the Goſpel; and provided, his Opinion be not tending to deſtroy the Fundamentals of the Goſpel. Theſe are the Rules that they are tyed up to, and they have nothing more to do, but only to examine and judge how near the qualifications of men of all Judgments do come up to thoſe Rules, before they admit them to partake of that Publick Support and Maintenance which is allowed by the State.

The true and full ſtate of the Buſineſs is this in ſhort: — The Magiſtrate hath in his hand a certain Publick Revenue ſetled by Law to promote that good work of Preaching the Goſpel to the People. In the diſpoſing thereof he is willing to diſcharge a good Conſcience. This he conceives he cannot better do, than by ſending men abroad to be ſetled in the ſeveral Places of his Dominions; And before they be ſent, he thinks he ought to be ſatisfied, that the

men, in reſpect of Grace and Gifts, are fitted for the Work; otherwiſe how can he in Conſcience conceive the Work will go on as it ought? Now, in regard the Magiſtrate, being taken up with many great Affairs of State, cannot himſelf poſſibly take cogniſance of great numbers of men, by proving and trying their qualifications; He hereupon makes choice of certain perſons whom he conceives every way fit, and whom he believeth he may ſafely confide in, to undertake on his behalf the buſineſs of examining and trying the qualifications of the men. He conceives alſo it is his duty to preſcribe Rules and give Inſtructions, whereby the perſons entruſted ſhould regulate their Judgment and Proceedings, that ſo he (*viz.* the Magiſtrate) may reſt ſatisfied he hath, on his part, taken order what lieth in him to make as ſure as may be of entertaining fit and able men to inſtruct the people under his government. Then, having reſolved upon the ſaid Rules, he next thinks of a way how to convey the Truſt of Examination and Trial into the hands of the aforeſaid perſons. This he doth by a ſpecial Ordinance or Commiſſion, wherein, beſide the conveyance of Truſt, the ſaid Rules alſo directing and limiting the proceedings of the Commiſſioners are ſet down, as alſo the qualifications which he expects all men ſhould have, that ſeek to enjoy any part of maintenance from him out of the aforeſaid Publick Revenue. And in caſe the due qualifications ſhall be found in any perſons who come to the Commiſſioners upon the Account of that Publick Maintenance, They have alſo a power by their Commiſſion not only to approve of the men as fit to receive and enjoy it, but alſo to grant unto them Admiſſion by a Publick Inſtrument in writing under a Common Seal appointed by the Magiſtrate, whereby they are inveſted with a Legal Title to poſſeſs and enjoy that portion of the Publick Maintenance which is by Law annexed to the reſpective Places unto which they are preſented for the preaching of the Goſpel; and if upon examination they appear not rightly qualified, they are to have no part of the ſaid Maintenance. — Here now you have (*ſine fuco*) the whole and the naked

naked Truth of the matter. The Magistrate hath a Publick Revenue in his hand to promote the preaching of the Gospel, and he takes care to dispose of it in such a manner as he conceives he may best satisfie his Conscience in the doing of it. Now it seems it is not thought fit, that men grosly corrupted, and boldly asserting the whole Systeme of Mr. *G.* his rotten Opinions, should have any portion of it; and this is the only ground of all these causeless Calumnies and Imputations by him cast both upon the Magistrate, and the Commissioners, who are but Deputies under the Magistrate in the business. Hence it is that he cries out upon Lording it over mens Judgments, oppressing the Conscience, constraining it in matters of Faith, selling men to poverty and disgrace, because they cannot believe as the Commissioners believe, and I know not how many light Flourishes and Flashes more, which may serve to dress out an envious Declamation, but fall short of the frame and constitution of a serious Argument; this way of Arguing being in all respects a reproach as well to men of Reason as Religion. In a word, the sum of all is reducible to this: The Magistrate takes a care to discharge his Judgment and Conscience in disposing a Livelihood which belongs to him to dispose of; *Ergo* (saith Mr. *Goodwin*) he Lords it over other mens Judgments and Consciences, and deprives them of their Livelihood. Here (Sir) lies the stabbing force of your Argument; Pray send this Logick along with the next grand Volume that you dedicate to the University of *Cambridge*; and let my Apologie go along with it, for spending so much Ink here in repetition of Things, which have been explained already over and over, in my Answers to several of the foregoing Arguments: For, I am willing to do as they do who tend children, not rail, but reel up and down (Sir) as you do, and run in and out in Tautologie; not that I love or like it, but because so I must do, if I mean to keep you company.

But before I part with this Argument, I must needs observe one thing more not yet cited, which is this; That he makes the refusing of men who deserve not Approbation, to be equivalent to a *Civil Mulct*, because thereby the

they become excluded from places of publick Trust in the matter of Preaching; and thereupon makes an Outcry about it, setting the great Engine of his Pen on work to lift it up to the proportion of some great cruelty or oppression. Now I would fain know how this can be called a *Civil mulct or punishment*, when men who deserve not to be trusted, are denied the enjoying of that reward which is annexed to such place of Trust: Give me leave to put a case, suppose that his Highness appoints Commissioners for Inspection, and gives them authority to make a judgment of the fitness of persons (perhaps in matter of vigilance, *faithfulness*, skill in Merchandise, Accounts, and other necessary Qualifications) to be entrusted with a managing the Excise and Customes of the Nation; Suppose likewise, that upon trial and examination of the Persons, the Commissioners do find cause to judge them not fit for such trust or imployment; shall the refusing of such persons, and the denying of them that Salary which is annexed to the imployment, be said to be an oppression to them, or a civil Mulct and punishment upon them? For my part, I cannot so apprehend it, nor do I beleeve any man else can, without the help of Mr *G.* his more then ordinary understanding. Yet this is the very case of the *Commissioners for Approbation*; they are appointed by his Highness to judge whether men be fit to undertake the publick work of preaching; and when upon Trial they find them otherwise, they are to deny them that publick Salary or Maintenance which is annexed to that publick work or employment, and not to entrust them therein. And now for doing their duty herein, they are said by him to be Inflicters of a Civil Mulct or punishment, lords over mens Consciences, deprivers of livelihood, and I know not what more: Which how he can reasonably infer (as the case really stands) is beyond the reach of my low apprehension.

Argument XVI.

Mr *G.* his 16th Argument.

LOoking here for an Argument, I find not so much as a pretence to it, unless such strains of Rhetorick and Logick

Logick as are in uſe at the Univerſity of *Belinſgate*, may be called Arguments; for he rails againſt the Commiſſioners, as men of the ſame Spirit and *Genius* with the *Spaniſh Inquiſition*; yea, that their exerciſing of the power given them is ſo like that of the *Inquiſition, that not milk to milk, nor egg to egg is more like.* But how doth he prove this? Even by playing the Tautologer again, repeating in new Terms, what you have before in other, making us *take Eggs for our money*, an *Egg* in ſtead of an *Argument*; and well may he do it, his Arguments and Eggs being much at the ſame rate now, and ſo like to be hereafter.

In the mean time, whereas he moſt unworthily ſcandalizeth the Commiſſioners, as if they were as diſhonourable to our Religion as the *Spaniſh Inquiſition*, &c. This ſtands (as do all the reſt of his bold Aſſertions) upon his own Authority: But, if it may be no diſparagement to his Greatneſs, I deſire leave to ſet againſt this the Opinions both of his Highneſs and the Parliament.

First, Of his Highneſs, who having occaſion to declare his judgment both of the work and perſons imployed in it, and that experience which he had thereof, did in a Speech of his to the Parliament in the *Painted Chamber*, on Monday *Sept.* 4. 1654. ſpeak his ſenſe at large: For, reckoning up divers good things provided for by the Government, he adds (among other Particulars) the erecting *Commiſſioners for Approbation and Ejection*, in theſe words; *It* (*Viz.* the Government) *hath endeavoured to put a ſtop to that heady way of every man making himſelf a Miniſter, and a Preacher. It hath endeavoured to ſettle a Way for the approbation of men of Piety and Ability, for the diſcharge of that Work. And I think I may ſay, it hath committed that Work to the Truſt of Perſons both of the* Presbyterian *and* Independent *judgment, men of as known Ability, Piety, and Integrity, as I beleeve any this Nation hath. And I beleeve alſo, that in the care they have taken, they have labourd to approve themſelves to Chriſt, the Nation, and their own Conſciences. And indeed I think, if there be any thing of Quarrel againſt them, it is* (*though I ſtand not here to juſtifie the proceedings of any*) *I ſay it is, that they go upon ſuch a Cha-*

The Teſtimony of his Highneſs touching the Commiſſioners for Approbation and Ejection.

Character as the Scripture warranteth, to put men into that great imployment; and to approve men for it, who are men that have received gifts from him that aſcended up on high, and gave gifts for the work of the Miniſtry, and for the edifying of the Body of Chriſt.

It hath alſo taken care (we hope) for the expulſion of all thoſe who may be judged any way unfit for this work, who are ſcandalous, and who are the common ſcorn and contempt of that Adminiſtration.

To this give me leave alſo to add the Opinion of the preſent Honourable Houſe of Parliament, who at the very time that this railing Print of Mr *Goodwins* was put forth, and that of purpoſe (as himſelf intimateth in his Epiſtle) and out of deſign to have prevented their confirming of the two Ordinances of *Ejection* and *Approbation*, nevertheleſs upon debate thought fit to eſtabliſh the ſaid Ordinances; which is evidence ſufficient of their thoughts touching the Buſineſs. But what is the judgment of a Prince, or Parliament, to him who looks upon his own judgment as the only Standard?

Argument XVII.

Mr *G.*'s 17th Argument.

THe ſeventeenth is nothing elſe but a meer Alluſion to the Parable of *Jotham*, and is indeed a meer deluſion fobb'd upon the Reader inſtead of an Argument; for if his memory have not taken a nap, he may be pleaſed to remember there is an old Axiom among the Logicians, Viz. *Argumentum Symbolicum non eſt Argumentativum.* But all is one to him; the ſeventeenth Argument he will have it be, though like a Conjurer he is fain to caſt a Figure to make it appear ſo, that by the help of Figurative and Tropical expreſſions, he may prove the Commiſſioners to be the *Bramble* in *Jothams* Parable, who ſcratch and rend and tear men; and himſelf and his Sons of Error to be the *Cedars of Lebanor*, i. e. *Men of eminent growth and ſtature in all Chriſtian worth and excellency*, who are devoured

voured by the Fire that comes out of the Bramble-Commissioners. Alas, poor men! Is not this Scene (think you) well laid for an Argument against them? Here is a cunning man indeed, that can gather grapes off Thorns, Figs off Thistles, and Reasons off Brambles, and fetch rational conclusions from a quaint Colluſion of Tropes and Figures. But Mr. *G.* is ſo able a Champion, that he dare do any thing to fill up the number ſeventeen.

As touching the latter part of of this Argument, which ſpeaks of a pretended burthen lying upon men, in being neceſſitated to come up to *London* from the remoteſt parts in order to Approbation, he gives me an occaſion to anſwer it more fitly by and by; and therefore its waved here, becauſe I would not always lead the Reader up and down (as he preſumes to do) with needleſſe Repetitions.

ARGUMENT XVIII.

HEre he tells us, *There is no conſiderable Argument yet alledged for the neceſſity of that eſtabliſhment of Triers.* The reaſon is, becauſe among pious men there hath been no need of under-propping the Eſtabliſhment by Arguments, till now that Mr *G.* begins to act the Seducer; for when they were firſt eſtabliſhed, it was thought to be done upon this good ground, (which the practice of the Churches in all Ages hath been grounded upon) *Viz.* That men ought to be tried and approved before they be ſent out to preach the Goſpel. Mr *G.* his 18th Argument.

But (ſaith Mr *G.*) *what reaſon can there be for any neceſſity to exchange, or put by ſuch a way or method which is generally known, for another, which beſides that it threatens a diſturbance and diſcontent, through the Novelty of it, is not like to prevent thoſe Inconveniences which are ſometimes found in the former, unleſs it be with introducing, or occaſioning greater in their ſtead? For, what if Patrons of Benefices, (whether*

ther Parochial Congregations, or ſingle perſons have ſometimes preferred or recommended unworthy men to ſome of thoſe Places, have not the Triers been as great or greater Delinquents in this kind, than they? Judge ye now, whether *Patrons* are not beholding to him, whether they are not bound to gratifie him who hath undertaken to be their Patron, and whether they ought not in requital, to caſt a favourable eye upon the Sons of his Opinion, as occaſion offers by the fall of good Benefices: But withall, Patrons ought to be ſo good-natured as to forget, (as he himſelf doth) how in other places of this Pamphlet he is pleaſed to contradict himſelf and their priviledge of Preſentation both together. But that is no wonder in the eye of thoſe who are acquainted with the Works of Mr *Goodwin*.

Then whereas he inſinuateth, That the ſettlement of the Commiſſioners is *a new way that puts by another which is generally known*; the Reader is to conſider, that the old way generally known was the way of the Biſhops, who when a Patron made preſentation of any to a Benefice, had the power of Approbation, and did exerciſe it by themſelves or their Chaplains, before they granted Inſtitution and Induction. This was the old way generally known, and it was not put aſide by the preſent way; but fell of it ſelf many years ago, together with *Epiſcopacie*. The Biſhops being gone, and there remaining a neceſſity ſtill for approving men before they enter upon ſuch places of truſt, then (as you may ſee in the fore-going part of this Diſcourſe) the Parliament ſetled the power of *Approbation* in the *Aſſembly of Divines* or a Committee of them. And the Aſſembly ceaſing, it was exerciſed by ſome of their number till the end of the *Long Parliament*. Afterwards when his Highneſs came to the Government, He and His Council finding the great want and neceſſity of ſome regular way for approving of men, and how much it concerned him to provide betimes, that the publick Maintenance which the Law alloweth for promoting the work of the Goſpel, ſhould be conferred upon ſuch men as are rightly

rightly qualified for the work, that ſo pious and ſound Preachers might (upon the publick Account) be planted in the ſeveral parts of the Nation: Hereupon it was, that they reſolved on the preſent Eſtabliſhment of *Commiſſioners for Approbation*; which was ſo far from juſtling out any old way generally known and uſed (as Mr. *G.* pretends) that it came in when there was no good and regular way left for the carrying on of ſo good a work. What ground then of diſcontent can any man have, or pretend, upon the pretended putting by of another way? But Mr. *Goodwin's* Pen is a Quill taken out of his own high-flying Phant'ie: If he do but fancy a thing (right or wrong) he dares immediately print it to all the world: But would any man do ſo, that were not inwardly tempted and ſet on work to create diſcontents and diſturbances in the mindes of the weaker perſons, and to deceive and draw them in, upon miſtakes and falſhoods, to be offended, and become Inſtruments in crying down an Eſtabliſhment? ſuch an Eſtabliſhment for promoting the preaching of the Goſpel, as upon a right enquiry into the matter, cannot in the leaſt meaſure be offenſive to any who are truly godly; againſt which though *Cerberus* may bark, becauſe he and his Litter are not like to have an **Offa* (ſo much as a Cruſt) out of the Publick Maintenance; yet the gates of Hell will not prevail. * *Offa Cerbero.*

No, nor yet all the lewd and ſcandalous Inſinuations which Mr. *G.* hath here packt together. For, though according to his wonted liberty he preſume to ſcratch the faces of the Commiſſioners with a licentious pen, charging them to have preferred perſons as unworthy as ever were preſented by any Patrons, yet he hath not been able to produce one Inſtance to make the leaſt proof of ſo high and general a Charge in any one particular: But that we muſt ſuppoſe to be the modeſty of the man, and his great ingenuity to forbear particulars: So he ſeems to intimate unto us in the following words, whereby he doth as good as confeſs he hath no matters of Fact to make good the Cha ge. *For* (ſaith he) *I always judged it beneath a ſpirit of ingennity to*

bold intelligence with any man for information of the ſiniſter and undue practiſes of men. or to give encouragement to thoſe who love to be the meſſengers of ſuch tidings; nor have I kept a Regiſter either in my Pen or Memory of ſuch Stories. A good-natur'd man indeed! He moſt wiſely (according to the old way, *Dolus verſatur in generalibus*) chargeth his Brethren home and heavily in general terms, but is ſo full of ingenuity as to tell us why he ſpares the mention of Particulars, even becauſe he hath none that he knows of, either upon record or in memory. If this be not a man of rare Reaſon and Religion in matter of Argument, let the World judge; or what credit may be given to him now or hereafter, who hath here by his own confeſſion proved himſelf to be a meer Calumniator; or whether he ought not to be marked in the Front (if it be ſoft enough for an Impreſſion) with theſe Capitals, *THE GREAT ACCUSER.*

So there is an end of his Eighteen Arguments, which (after the ſame rate) might as well have been made up Eighteen hundred.

An Objection on the behalf of the Commiſſioners, ſtarted by Mr. *G.*

But for all this he hath not done yet. He in the next place is ſo kind as to ſtart an Argument on the behalf of the Commiſſioners. *If it be argued* (ſaith he) *on their behalf, that it is neither meet in point of Conſcience or Religion, nor yet prudential or ſafe in point of Policie, that all Patrons, authoriſed for ſuch by Law, ſhould be ſuffered to prefer to the work of the Miniſtry, in all places where they have to do, whom, or what manner of perſons they pleaſe; For, by this means, a great part of the Parochial Congregations in the Land ſhould (in all likelihood) have either Popiſh, or ignorant, or ungodly, or Malignant perſons ſet over them in the work of the Lord; the ſad Conſequence whereof is every mans apprehenſion.* This is an Argument indeed; and there is not ſo much as the ſhadow of an Argument in all his Book beſide: For, moſt certain it is, that if there be not a ſetled Courſe for the proving and approving of perſons preſented to Benefices, then Patrons may at random put in what manner of men they

they pleaſe, either inſufficient, profane, or malignant; and what the iſſue of that would be, is obvious to any conſidering man. But Mr. *G.* brings not this here as an Argument to any good intent; for he hales it in as an Objection againſt himſelf, merely to make way for the purgation of ſome other odd humors, which he calls Anſwers to this Objection (ſeven in number) and hath put them to do ſervice in the Reer, in hope they may do ſomwhat to win the day: But upon examination, they are like to prove as Forlorne as any of the Eighteen Arguments newly defeated, and ſerve only to render them the more contemptible, by reaſon of a certain Figure called *Αυτοκατάκρισις*, much uſed by Mr. *Goodwin* in his way of Rhetoriſing.

A Survey of the Anſwers brought by Mr. *G.* againſt the Objection raiſed by himſelf.

1. In his Firſt Anſwer to the foregoing Objection, he implicitely acknowledgeth, that it would be a *Diſeaſe* to the Nation, that perſons preſented to Livings ſhould paſs and poſſeſs them, without ſome previous courſe for Approbation; and in this Anſwer he implieth likewiſe, that the way of Approbation is a *Remedy*; only this preſent way of Approbation, now eſtabliſhed in the hands of the Commiſſioners, is (as he ſaith) *a Remedy worſe than the Diſeaſe*. As he here implieth, ſo by and by he openly expreſſeth himſelf in the following Anſwers, that a Power of Approbation may be requiſite to reſt ſomewhere, but he would have it be in other hands; the only ſpight is at the men who are now inveſted with that power, and for their ſakes 'tis that he is ſo angry, both at the Magiſtrate, and at the Courſe which is by him eſtabliſhed. All would do well, if theſe were but out of Commiſſion; partly becauſe Mr. *G.* himſelf is none of their number, and more eſpecially becauſe they cannot approve men high in his monſtrous Opinions

A reply to Mr. *G.* his ſecond Anſwer.

2. This appears further by what he ſaith in that which he calls the Second Anſwer, where, like a wiſe State-mender, he takes upon him magiſterially to cenſure the Actions of his Superiors, telling them, *It is no ways neceſſary either the ſame Commiſſioners ſhould be entruſted with the Inſpection of the buſineſs throughout the whole Nation, or that thoſe who now occupy*

occupy the places of Commiſſioners ſhould put no difference between the vile and the precious in their Decrees of Reprobation. As to this latter Arrow ſhot at the Perſons who are Commiſſioners, I ſhall make no other Return but this, That it is a vile Scandal againſt men whom himſelf hath commended in his Epiſtle, and who are eſteemed precious in the ſight of them that fear God in the Land; and it muſt be ranked among the reſt of his unchriſtian Calumniations; for ſo now I may ſafely call them, ſeeing in the Cloſe of his Eighteenth Argument (as hath been already ſhewn) he as good as confeſſeth he is not able to make proof of any one particular: And therefore though in the enſuing Anſwers he takes occaſion all along to beſpatter the *Commiſſioners*, no notice need be taken of it, becauſe being Αὐτοκατάκριτος, a ſelf-condemned man, it will be no injury either to him, or the Reader, to diſmiſs him with this brief Retort of the Proverb, That *his Tongue* (his Pen) *is no ſlander.* As touching his Cenſure of the preſent Eſtabliſhment, he adds, *That it would have been much better to have framed the Commiſſion of* Triers, *according to the Model and Tenor of the Commiſſion of* Ejectors, *and to have appointed men for that ſervice in each County reſpectively, by which means the grandure of their power and authority would not have been ſo Hyper-Archiepiſcopal, ſo Super-Metropolitan and Roming as now it is.* Here the Reader hath words for his money, and his Highneſs and the Council have Advice for nothing, from this Hyper-phantaſtical Metropolitan of *Bell-Alley*, and all the other By-lanes within the Juriſdiction of *Coleman*. But before I ken him thanks for his Counſel, I muſt needs give him the *Ferula* once more for Contradiction, and this within the narrow compaſs of three lines; one while acknowledging the work of the Commiſſioners to be a *SERVICE*, and then immediately talking idly of *the grandeur of their power and Authority*, which in other places of his Book he in other Terms calleth a *Lordſhip* and *Dominion*. But this being ordinary with him, we muſt take the leſs notice of it, and make him ſome return for his Counſel, it being his

his opinion, that men should *be appointed for that service of Trial and Approbation in each County.* I shall not presume to dive into those Reasons which induced his Highness and the Council to settle that Commission as now it is; yet I think I have somewhat to offer that may satisfie any reasonable man.

First, It is observable, that his Highness having near one half of the Livings in *England* (one way or other) in his own immediate disposal by Presentation, He seldom bestoweth one of them upon any man whom himself doth not first examine and make Trial of in person; save only that at such times as his great Affairs happen to be more urgent then ordinary, he useth to appoint some other to do it on his behalf: Which is so rare an example of Piety, that the like is not to be found in the Stories of Princes. This Religious Act of his I take leave to mention, because it stands as an Argument against the County-Project, one Reason whereof by him alleadged is, That men may be saved the labor of coming to *London* for *Approbation*: For, place the Commission where you will, one half of the Ministers must come to *London*, that they may have a Presentation: Besides, the *First-Fruits-Office*, where all are to compound, is only in this place.

Secondly, It is [illegible] to consider, whether his Highness can, in the remote parts of the Nation, find out such men as he may judge to be equally qualified for the Work. God be blessed, this Nation abounds with learned and pious Preachers of the Gospel, and so much the more, by reason of the conscientious care and industry of the present Commissioners; but it's to be feared, not a Number of such will be found, who for Parts and Graces may be sufficient to manage a Trust of so high an Importance.

Thirdly, Admit a sufficient number of such persons can be found in each County, yet his Highness must put them into Commission, upon recommendation made (for the most part) by others: And surely, his Highness cannot repose that confidence in persons recommended by others,

as

as in them, whoſe Sufficiencies and Qualifications he is acquainted with upon his own knowledge.

Fourthly, conſider whether it be fit, that the Nation ſhould be filled with ſo many new Commiſſions, as to have one erected in each County when there is no neceſſity for it, and when there cannot be much work in a County for Commiſſioners to do, ſeeing (take one County with another) there will be hardly above ten perſons in a year to be approved in each County, as might be demonſtrated by the Books of the *Firſt-fruits Office*; and whether meeting ſo ſeldom, and being to come together to a certain place at an uncertain time (as men die out of their livings) and this from the remoteſt parts perhaps of the County, it would be conſidered alſo, who ſhall ſummon them together, and if they do meet, who ſhall bear their charges, and defray the other incident expences, unleſs you would have a new charge impoſed on each County, and the Formality of an Office and neceſſary Officers erected, to bring a new unneceſſary trouble and burthen upon the Counties; and all to pleaſure Mr *G.* who ſeeing no likelihood of bringing the higher Powers to his Bow, applieth himſelf by his Inſinuations, to the People in Counties; and, as if he were to act that part in the Poet (*Flectere ſi nequeo ſuperos, Acheronta movebo*) would move Hell, were it in his power, to overthrow theſe Βασανισαὶ. theſe *Helliſh Tormenters*, for ſo the word imports, and is in his charity a ſufficient reward for their faithful endeavours; for were it not for a Zeal in them to be faithful, they have an opportunity to pleaſe All, and that without any Concernment or loſſe to themſelves, unleſs it be of a good Conſcience; which is not much to Mr *Goodwin*, &c. By the *Arminian Black Art*, they can at their pleaſure find that again.

Fifthly, It would be conſidered, whether the diſtributing of Commiſſions for Approbation in the Counties, would not be a means to occaſion that which Mr *Goodwin* ſo much chargeth upon the preſent Commiſſioners, *Viz. Partiality*, rather than amend the matter, if any ſuch thing were: For, it is much more probably to be expected in Counties,

ties, where the Approvers and thoſe who are to be approved, will be known to one another, and may be either related to, or acquainted with one another, or perhaps be recommended by Friends, and ſo upon one of theſe Accounts men may gain an Approbation though they deſerve it not; and on the other ſide, perhaps others who are deſerving, may, becauſe of ſome particular animoſities, happen upon that account to be dis-approved. By this means there will be a greater door opened to Partialities and Corruption (if men made Commiſſioners in Counties ſhould be prone thereto) than can poſſibly be feared from Commiſſioners here above; who not being expoſed to the ſame Temptations through Acquaintance, Relation, or otherwiſe, in reſpect of the generality of the perſons (being ſtrangers) that come to them, as it is not likely they ſhould (if they were corrupt) prove partial towards many, ſo it is moſt probable, that wanting the ſame Inducements which others will be lyable to in the Counties, they will not probably run into the like enormities and corruptions.

Sixthly, It is worthy conſideration, whether that which Mr *G.* hath faſtned as a heavy charge (though falſly as I have before proved) upon the preſent Commiſſioners, *Viz.* as if their power were ſuch that no Appeal could be from it, and ſo no remedy in caſe they abuſe the Power (whether this, I ſay, which he unrighteouſly chargeh upon them) would not in effect be ſo indeed in the hands of County-Commiſſioners: For here at *London*, if men think they have injury done at their Trial or Examination, the remedy of *Appeal* (as Mr *G.* well knoweth) is ready at hand; but ſhould the power of Approbation be ſetled in County-Commiſſioners, it would be a great way about for any perſon ſo injured, before he can get remedy, becauſe it would be one tedious work to come up (ſuppoſe, as Mr *G.* doth, from the remoteſt part of the Land) to complain and make the Appeal; then that being done, the more tedious work would be to fetch the Commiſſioners up to *London* to anſwer the charge exhibited here againſt them; or elſe his Highneſs and the Council muſt be put to a new

trouble to ſend another Commiſſion into the Country to other perſons, to judge the proceedings of thoſe Commiſſioners, which by the time that the whole round of the buſineſs ſhall be run out from one to another, will induce a ſufficient expence (beſide trouble) to the party complaining, who by this means, in ſtead of once coming up hither for Approbation, may happen to have his journey and expences doubled and trebled upon him. And what (I pray you) would the Conſequence be? Would not men (for the moſt part) be content rather to ſit down by the Injury, then put themſelves upon ſuch a tedious and expenſive Courſe for remedy?

And therefore, 7. laſtly, it ought to be conſidered, whether this difficulty of the remedy by Appeal in caſe of wrong done by the County-Commiſſioners, would not prove an occaſion of making ſuch as might be that way enclined, preſume to become the more corrupt and injurious, when they ſhould ſee that it would be ſo tedious a matter for men to get remedie againſt them. Now therefore let the Reader put all theſe Conſiderations together in the Balance with one ſingle journey to *London*, which is ſo cried out on by Mr *G.* and then judge whether it be not more tolerable than theſe, and many other Inconveniences (not here named) which may happen, and which men muſt hazard, in caſe the Buſineſs here impleaded were intruſted to Commiſſioners in the Counties.

But this is not all I have to ſay in Reply to Mr *G.* upon this particular of mens making journies to *London*. For though he report the matter ſo, as if they were neceſſitated to make journies ordinarily from the remoteſt parts of the Land; yet this is moſt certain (and the known daily practiſe of the Commiſſioners doth confirm it) that if any man who is preſented to a living be weak or poor, or otherwiſe not able to take a journey without much prejudice, then the Commiſſioners here are wont to make a ſpecial Reference to three or four able and godly Miniſters, neighbours in the County, and according to the return made the Commiſſioners uſe to determine the buſineſs; they having here always by them a Catalogue of the Names of ſuch choice

choice godly Miniſters in each County, whom upon occaſion they can ſafely confide in for that purpoſe.

But Mr *Goodwin* is (it ſeems) a moſt provoked Adverſary to the Commiſſioners; and though in the foregoing part of his Book he hath been very hot againſt the Exerciſe of a Power of Approbation, yet now he is willing to forget himſelf again, and to admit the exerciſe of it, provided it be any where but in the hands of theſe Commiſſioners; and therefore he turns every ſtone to exaſperate all ſorts of People againſt them. One while, he takes upon him to make a Tender of this Power to the *gathered Churches*; and fearing leſt they ſhould not look after it, he in the next place would caſt it upon thoſe of the *Presbyterian* way, as part of amends for all the Injuries he hath done them formerly; and if they ſhould refuſe it, he hath a third Reſerve, and is willing to beſtow it upon the reſpective Pariſhes. He is content any thing ſhould be done with the great Truſt of Approbation, let it be diſpoſed any how, or any where, ſo that he may have his will upon theſe Commiſſioners, and overthrow the preſent Eſtabliſhment made by Authority. Theſe particular Humors of his I come now to manifeſt in Order.

A Reply to Mr *G.* his third Anſwer.

Being come to his third Anſwer to the Objection that was ſtarted by himſelf on the behalf of the buſineſs of *Approbation*, I find the Anſwer fall ſhort of ſatisfaction; for rather then the preſent Commiſſioners ſhould be continued, he pleads here now on the behalf of the *Churches*; and would have the power veſted in them, ſaying, *That the work is more proper for them*, Viz. *The Congregated Churches throughout the Nation, then for a handful of petty Clergiemen (as they are called) unto whom alone it is now upon the matter devolved, ſitting in one Angle only of the Nation.* It is not to be wondred at, that he who dares preſume to vilifie and diſpute the Authority, and the wiſdom of his Prince, ſhould ſo meanly repreſent *Whitehall*, the place of his Reſidence, as to term it an Angle of the Nation. Had not this been *given at our Palace at Golemanſtreet*, ſurely the Princes Court could not have been ſo mean in the thoughts of this Imperial Penman, as to be reputed but a

Corner: But thus it muſt be, in an Age when we will all be Princes; and can he be leſs who looks upon his Brethren the Commiſſioners as but *a handfull of petty Clergy-men*? But (high and mighty Sir!) be pleaſed to tell us who among them doth aſſume the Title of *Clergy*, or who ever called them ſo beſide your ſelf? Nor are they all *Clergy-men* (ſo called) but there are likewiſe men of the *Laity* (if for diſtinction ſake I may ſay ſo) among them; there are perſons, men of honor, and of greateſt Truſt in Civil affairs; and therefore for ſhame away with theſe poor ſlie Tricks of odious Inſinuation, which are foiſted in out of a corrupt deſign to prejudicate the Reader, and are the infallible Evidences of a corrupt heart; and ſo they muſt be judged by all the *Congregated Churches* who have occaſion to take notice of this your behaviour.

But now let us ſee what he ſaith here of the *Congregated* or *Gathered Churches*. And before I proceed, know, that the intent is not to diminiſh or detract any thing from the reputation of the Churches, but only to ſhew, by way of Anſwer, how inconvenient a Thing that would be which he endeavors to faſten upon them.

1. For proof that it is a work more proper for the Churches to ſend men abroad to preach the Goſpel, he brings in two Texts out of the *Acts*, 11. 22. and 13. 3, 4. Which Texts do prove no more but that *Barnabas* in one place ſingly, in another place jointly with *Paul*, was ſent out by the Church to preach the Goſpel. That this *de facto* was done, it proveth, and doubtleſs it was well done of the Churches of *Jeruſalem* and *Antioch* ſo to do: But will Mr. *G.* from the occaſional Acts of thoſe Churches, which they did as Chriſtians, thereupon infer, that no other Chriſtians whatſoever, whether ſingle perſons or collective bodies, ought to do ſo good an act as to ſend men abroad to preach the Goſpel? Will he, becauſe it was a good Deed done by them, conclude, that no other men whatſoever ſhould look upon it as their duty to promote ſo good a work? Certainly, in thoſe acts which are of Chriſtian concernment in the general, (that is, which all men who profeſs

feſs Chriſtianity are as Chriſtians bound to doe) what example ſoever we find of them either among the Apoſtles, the primitive Diſciples, or the Churches, that example is ſo far from being to be made a ground to argue we ought not to do the like, that it rather obligeth all Chriſtians in ſucceſſion of time for ever to imitate the ſame upon all good opportunities and occaſions. And therefore if the preaching of the Goſpel, and the advancement of it in the world, be a work which it concerns every man profeſſing Chriſtianity, *quatenus* a Chriſtian, to promote, then doubtleſs the Magiſtrate, being a Chriſtian, is even from the example of thoſe Churches, here alleadged by Mr. *Goodwin*, bound to ſend, and uſe all means convenient to ſend men abroad, by Preaching to publiſh and promote the Goſpel. Give me leave to illuſtrate this by an Inſtance. We read 2 *Cor.* 8. of a liberal Collection made by the Churches of *Macedonia* for relief of the poor Saints in *Judea*: Now, according to Mr. *Goodwin's* deep way of arguing, it ought to be concluded thence, that becauſe the Churches did it, therefore no particular perſon or perſons whatſoever (whether Magiſtrates or others) profeſſing Chriſtianity, ought to make a collection or liberal contribution for the relief of poor Chriſtian Profeſſors. The wild Inference would be upon as good a ground from this, as that made by Mr. *G.* from the other; becauſe the work of endeavouring to augment the number of Chriſtian Profeſſors, and that of relieving poor Profeſſors, are works or duties both alike incumbent upon all Chriſtians in general, *quatenus* Chriſtians: So that if from the one example he will infer, that none but Gathered Churches ought to approve and ſend men abroad to preach, I from the other example can as readily and naturally infer, that none but Gathered Churches ought to exerciſe liberality towards the poor Saints; yea, that no particular man ought to do it, becauſe it was an act of thoſe primitive Churches. And therefore I conceive 'tis more fit and juſtifiable to conclude, that when we meet with a noble and illuſtrious example among the Apoſtles and primitive Churches, if it be of ſuch a thing as concerns Chriſtian practice,

practice, *i. e.* every Chriſtian, ſo far as in him lieth, in matter of duty, the nobleneſs of the example of thoſe extraordinary perſons ſhould ſerve to raiſe and quicken our affections to imitate them, in matters of ordinary duty, rather than permit our ſelves to be deluded by Satan, when he ſuggeſts that we ought not to follow them, becauſe they have led us the way. —— Thus you ſee what a proper Divinity-Argument he brings to prove, that ſending men abroad to preach, is the proper work of the Churches: But till he be able to prove, that it belongs to a Church *omni, ſoli, & ſemper*, his Argument will fall.

2. The next particulars he produceth are points of Prudence, to prove the ſaid Churches ought to have the power of approving and ſending Preachers abroad. One point is this; *Becauſe the Churches are more like to be conſiderate what they ſhould do in this kind, than the ſealed Knot of Triers; theſe all being but a few, and making but one Conſiſtory, and ſo the whole buſineſs of Trying throughout the Nation lying on their hands, they are in no capacity (eſpecially meeting ſo ſeldom Conſiſtory-wiſe, as they do) to allow a meet proportion of time for the regular traverſing of matters committed unto them, at leaſt not without conſtraining many of their Suitors to dance a troubleſom Attendance upon them for their diſpatch; whereas the Churches being many, the work and buſineſs of Trying being diſtributed among them (as it is like it would be, if it were committed to them) would have leiſure to make a due enquiry into matters that ſhould come before them, and this without any tedious or chargeable delay unto the perſons.* It is not my buſineſs to determine who would be moſt conſiderate, the ſaid Churches, or others, in the managing of this buſineſs; but to conſider, whether the way by him propounded for placing the power in the Churches, be in reaſon likely to anſwer the end of his Highneſs and the Council in the carrying on of the work, with ſuch conveniencie, for the honor of God, the good of the Commonwealth, and the intereſt and encouragement of Preachers themſelves. Not but that I believe the Churches would to their power diſcharge

charge a good conſcience in the buſineſs, and are ſufficient both for grace and knowledge to do it; only I conceive, that they are Bodies, both in reſpect of the manner of their conſtitution, and divers other reſpects, not in a capacity meet to anſwer the Magiſtrates expectation in the tranſacting of ſuch an Affair; as I ſhall manifeſt by and by. In the mean time, whereas he ſaith here, the Commiſſioners *are but few, but one Conſiſtory, and that the work lies upon their hands, they not having time to traverſe matters, without making Suitors attend long*; the Reader is to take notice, that the Commiſſioners are ſuch a number as Authority hath judged convenient; and if there were need of more, the ſame hands who placed theſe, are not ſo ſtreightned, but that upon occaſion they have added, and are ready to add unto their number. Only they are wiſe otherwiſe than Mr. *Goodwin*, and are willing to tread in the ſteps of antient prudence, confirmed by the experience of all Ages. But how this point of prudence ſhould be better anſwered by placing the power in the Churches, I do not underſtand. Which of them (I pray) ſhall undertake the buſineſs in a County? Or, 1. Admit ſome one Congregational or gather'd Church ſhould have the power, would it not diſpleaſe all the reſt of a County which are not of that Church, or not of the ſame Opinions with that Church? 2. Whereas you ſay now, *Congregational Churches*, then it muſt belong to them either as *Congregational*, or as *Churches*. If as a *Congregation*, then the power reſts well where it is; for, the Commiſſioners are a Congregation made up of Forty perſons at leaſt, and all of them Elders of Churches, or fit for it. If as *Churches*, then ſurely, *Preſbyterial* or *Parochial*, ſo far as they have the eſſence of a Church, ought alſo to be truſted. 3. Beſides, it would be conſidered, whether you would have the whole Body of a gathered Church, or only ſome part of it to be entruſted with the ſaid power in a County. If you ſay, ſome part ſhould have it, then, as it will be diſpleaſing to the other part neglected, ſo you loſe your intent (Sir) becauſe you ſay it ought to be in, not parts of Churches, but Churches; and to this purpoſe your before-

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cited Texts out of the *Acts* do ſpeak, which you brought to prove that Churches ſent *Paul* and *Barnabas* to preach the Goſpel; for in thoſe Texts it was the Act of whole Bodies of Churches. On the other ſide then, if you ſay the whole Body of a Church, or a Church as a Body, ſhould act therein, then I ſuppoſe that things being carried in that Body by common Suffrage, the matter will be ſo far from being mended that way in point of quick diſpatch, that delayes muſt needs be more tedious than ever: As for the Commiſſioners they have their meetings conſtantly two daies in a week, which they find ſufficient to do the work, and yet put men to no more attendance than the neceſſity of the inſufficiency and doubtfulneſs of divers perſons doth require. But ſaith he, *how oft the Triers have daſhed their feet at theſe and ſuch like ſtones, is known unto, and lamented by many.* To ſuch unworthy Provocations whereof your Book is full, I make no other Return but this, that you have all along proved your ſelf a meer Calumniator, never daring to make one Inſtance (which your ſweet ſpirit of revenge could not have omitted, had you had any thing of Fact, though but upon ſurmiſe;) and in the Concluſion of all your Arguments (as hath been declared ſufficiently already) you are ſo ingenuous as to ſhame the Devil, when you confeſſe you have no particulars of proof, *either upon record, or in memory.* Which certainly ought to be a lamentation to your ſelf, when you conſider, it being a matter of grief and lamentation to others who have had occaſion to obſerve your demeanour.

A Third Reaſon is (he ſaith) *Becauſe the Church Bodies are not accompliſhed with any ſuch Politick reaches, deep methods, ſubtil Contrivances for the bringing about of ſecular Projects, or By-ends, as our* Triers *are.* Still this is matter of ſcandal againſt the Commiſſioners, and little better againſt the Churches: For, as he calls his own a company of Sheep, ſo he ſeems to make all the reſt but ſheep indeed; repreſenting them as weak heads in the general, and implying that they may have *reaches*, and *methods*, and

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contrivances. to bring about by-Ends, as well as the Commissioners, onely they have not *such* deep Reaches and contrivances; which is in effect to say, they may be corrupt as well as the Commissioners, onely they have not so much wit as the Commissioners have to bring ends about. Now on the other side, put case that the Commissioners be godly conscientious men (as Mr *Goodwin* in his Epistle saith they are) and suppose it be admitted (as I have no reason to the contrary) that the Churches also are, for the most part, godly conscientious people, yet certainly Mr *Goodwin* having declared his opinion, that the Commissioners have the better Brains to manage a business, then I hope the Churches have reason to consider him, and ken him thanks for his kindness, and the Magistrate must needs rest better satisfied to trust a select company of known able and good men, than to commit this business of Approbation to the Churches in general, who though they may have as much good meaning, yet Mr *G.* saith, they have not so deep a reach as the present Commissioners. Moreover, *the Churches* (he saith) *are not, in respect of their numbers, and complicated variety of Interests and Conditions in their respective Members, very capable of conspiring or combining so much as in the proposal of any undue or unworthy ends to themselves, and so are like to be more sincere and plain-hearted in their proceedings.* 'Tis like they will not be forward to propose any thing tending to an unworthy end; but on the other side, it ought to be considered, whether that Account which Mr *G.* hath here given touching their constitution, be not rather an Argument to prove that it will be a hard matter for them to come to any end or Conclusion at all, in convenient time for the dispatching of this Business which himself hath said ought not to take up too much attendance. For, 1. *In respect of their numbers*, the general Maxime is, That great Bodies move but slowly. 2. *In respect of their complicated variety of Interests and Conditions in their respective Members*; certain it is, that always according to the variety of mens Interests and Conditions, they come to be variously dis-

poſed, they will debate a matter round, and they will too often debate for victory, too often to gratifie a friend, too often to gratifie a ſpleen, and too long to do any buſineſs, in manner or time convenient as it ought to be; which is ſufficiently evident, by the experience of all Ages, where various intereſts and conditions of men have met in numerous popular Aſſemblies.

A fourth Reaſon is, he ſaith, *Becauſe the Churches being of different judgments touching Diſcipline and Worſhip, and ſome other opinions much controverted and debated among godly, ſober, and worthy men in the Nation, may amongſt them, and this with a full concurrence and conſent of their judgments, and without the leaſt regret or check of conſcience, accommodate all pious and godly perſons, of what judgment ſoever otherwiſe, in all their juſt deſires or requeſts.* I am very loth to rip up Sores, becauſe it is to be done in publick, and it may more gratifie the common Enemy, the Papiſt, than benefit our ſelves; but ſeeing it is a matter too well known already, I may touch it a little, and ſhall but lightly. Do we not know how far the minds of men have been from accommodating upon points of Diſcipline and Worſhip, and all other Opinions, that though (ſome of them) religious and ſober in all other things, yet they have been at daggers drawing in this? Have not too many in the Churches been drawn out by a miſ-guided zeal, even to the anathematizing of their brethren who walk not in the ſame Church-way with them, about points of Diſcipline and Worſhip? And is not the ſame humour too predominant ſtill among too many? I ſhall (for Religion and Honors ſake) forbear a running out into the large field of Particulars: But certainly, when it is known, that divers of the Churches have divided among themſelves, and broken that unity of the Spirit which ought to be in the Bond of Peace, and this meerly upon difference of judgment concerning ſome Points not Fundamental and that ſome have proceeded ſo far, even againſt their fellow-members in one and the ſame Church, ſo as to un-ſaint one another round, and make a Schiſm in the Body, it would be a ſtrange thing if the Supreme

Preme Magiſtrate underſtanding this, and having undertaken the protection of the people of God in general, who walk under ſeveral Forms and Perſwaſions, ſhould venture the Truſt of Approbation in ſo great a latitude as the hands of the gathered Churches throughout *England* and *Wales*, ſeeing the generality of men in Churches are ſo much diſpoſed to favour men, ſome one way, ſome another, according to their various Inclinations, that the meaſure of Approbation (were the power of it in the Churches) is not like to be taken ſo often from the proportions of Grace and ſound Knowledge of Fundamentals of Faith in men to be approved, as from the correſpondence and conſent which they may have with this, that, or the other Opinion held by the Majority of thoſe who are to approve them. —— But Mr. *G.* layeth this as a blame upon the Commiſſioners, ſaying, that they expreſs wrath againſt men, *becauſe diſſenting in Judgment from themſelves, and have laced their Conſciences ſo ſtrait, that themſelves profeſs they cannot without ſin open the dore of entrance into the Miniſtry to any man, but thoſe whoſe thoughts are their thoughts, and of one judgment with them in matters of Chriſtian faith.* This groundleſs imputation I have wiped off already divers times, upon ſeveral occaſions given as I paſſed through his Book; where I have ſhewn, that the Commiſſioners, by the very conſtitution of the Ordinance, have no ſuch power, nor do they uſe any ſuch practice, nor can they if they would, becauſe themſelvs are men of the various Ways and Perſwaſions received among us, but agree in this, that they hold faſt the Foundation, Fundamental Truths, and reject none but ſuch as hold the contrary, in which number Mr. *Goodwin's* exploded *Arminian* Tenets are juſtly reckoned: And as it is the glory of the Commiſſioners, that they profeſs they cannot approve ſuch as hold them, ſo it is the ſole ground of all his clamor againſt them. He would muſter up men, raiſe Batteries, and plant his great Guns in all the Pulpits of *England*, againſt the *GRACE OF GOD*, which I may call the Fort-Royal of Chriſtian verity; but not being able to get Commiſſions for his men, he is fain to play at

ſmall game, ſhooting Paper-pellets and Squibs of Slander in Pamphlets againſt the ſaid Commiſſioners, not ſparing even his Highneſs and the Council, for their great love to the Lord Jeſus, manifeſted in ſo religious a Conſtitution.

His fifth and laſt reaſon is, *Becauſe the Churches are commodiouſly diſperſed throughout the Nation, for perſons from all quarters to repair unto one or other of them, without the charge or trouble of long journies*; *whereas the Triers* (whom alſo he is pleaſed to term *Inquiſitors*) *have their Chamber of Audience fixed ſome hundreds of miles off from the skirts of the Nation, ſo that men muſt make tedious and chargeable journies to them.* Thus you have him playing the Tautologer again; therefore I muſt ſend you back to the Anſwer given him in another place about *long journies*, where you will find that care is ſufficiently taken to prevent long Journies; and I have ſhewn, that men would be conſtrained to endure many far worſe inconveniences, and the longeſt Journies perhaps over and over, and to little purpoſe, in caſe but one Chamber of Audience were ſetled in a County, much more when he would have as many as there are gathered Churches in every County. Moreover, the ſame Reaſons which I have before alleadged againſt ſetling the power of Approbation in County-Commiſſioners, do much more make againſt ſetling it in the ſaid Churches in each County: For, is it imaginable, that the generality of Gather'd Churches can yield men of Parts and Piety fitted for the work of Trying and Approving, in all reſpects equal to the perſons now imployed by his Highneſs? It would be fit alſo to conſider, whether whole Churches, or parts of Churches; or, there being perhaps many gather'd Churches in a County, whether all of them, or ſome few, or ſome one of them, or part of all, or few, or ſome one of them, ſhall, be intruſted; and how either of theſe can be imployed, without diſpleaſing all the reſt? If you ſay all thoſe Churches are to be intruſted; that would breed a moſt ridiculous confuſion in Counties where there are many ſuch Churches; and if ſome parts of Churches, or only

only a part of ſome one Church, then it would be work enough for his Highneſs and the Council to inform themſelves aright who among them all are moſt fit, and who unfit for the managing of ſuch a Truſt: And when all is done, what ſatisfaction would it be to thoſe of the Presbyterian way, to ſee only the Gather'd Churches, or ſome part of them only imployed, and themſelves excluded from a ſhare in ſo great a Truſt, and the men of their way left (as to the matter of Approving or Diſapproving) wholly to the diſpoſition of the ſaid Churches? Which certainly ought not to be, ſeeing Mr. *Goodwin* hath in his very next Paragraph pleaded on their behalf, as men fit to be made Judges in the matter of Approbation, forgetting (as in other caſes he hath done the like) that in this Paragraph he produceth it, as meet only for the ſaid Churches; but 'tis no wonder he ſhould propound contradictory courſes in matter of Practice, whoſe ſad hap it is to have his crazie Intellect laboring under the continual diſtempers of ſelf-contradiction in matter of Reaſon. But waving this, it would be worthy conſideration next (as touching the entruſting of the Churches, whether whole or in part) what certain place they ſhall meet at, who ſhall ſummon them, who ſhall bear their charges, and defray other incident expences, how their Records ſhall be kept, how their Regiſter and other neceſſary Officers ſhall be maintained, and by whom; and how other things can be done with convenience, for the conveying of a Legal title to Preachers, in thoſe Livings to which they are preſented, in ſo ſecure and regular a courſe of proceeding, as is obſerved by the preſent Commiſſioners? And what if a Church break to peeces? And what ſhall be done with the Records of ſuch an Office? — But by this time, I ſuppoſe the Reader hath enough of Mr. *Goodwin's* Five Reaſons, wherefore he would have the power of Approbation ſetled in the Gather'd Churches of the ſeveral Counties; and ſo by my foregoing Diſcourſe I leave you to conſider, whether it be not a matter both imprudent and unpracticable. I now come to his Fourth Anſwer made to the Objection raiſed by himſelf.

4. *If*

A Reply to Mr. G. his fourth Anſwer.

4. *If* (ſaith he) *a Trial of Miniſters before Admiſſion to a place of publick ſervice be admitted as neceſſary, and the Churches not deemed competent to take, or make a regular Trial of them, yet why ſhould not thoſe who are Authorized as competent for the Ordination, or Creation of Miniſters, be judged competent for their Trial?* Whom he means by the perſons authorized for Ordination, is evident by the beginning of his next Paragraph, where he expounds them to be the ſeveral *Presbyteries*.

Quo tencam nodo mutantem Protea *vultus?*
——— *Riſum teneatis amici?*

What a deal of ſhifting is here, in hope to ſhift away the Commiſſioners? It ſeems I have an *Eele by the Tail*, whom I no ſooner worm out of one hole, but he ſlips to another. But would not any man ſmile to ſee Mr *Goodwin*, whoſe pride it was heretofore to be pulling down all the *Presbyteries* in *England*, now to become a pretended Advocate on their behalf? He that cried (almoſt) Sword and Fagot againſt them, and would with a good wil have pull'd down *Sion*-Colledge about their ears? He that hath written and printed as many invective Pamphlets againſt them, as might ſerve to ſtock moſt of the Tobacco-ſhops? Is it not ſtrange that he ſhould ſeem now to be for them? But he is like my neighbours little Dog, who barks at all Paſſengers that appear upon the Publick Road, and when ſome are paſſed and gone, leaves them, and ſpends his mouth again at the next who come in ſight, (for he muſt be barking;) and therfore this is no Thanks to them of the Presbyterie, becauſe they very well know the man and his humor, and that *Caninus Appetitus* which he hath to Printing; nor do they need many words to give them an underſtanding of his reſtleſs diſturbing Temper, which (like ſome others that might be named) is ever flying out at any thing that is uppermoſt, or that hath but the face of an Eſtabliſhment.

5. That which he brings in as his *Fifth Anſwer*, offers nothing of Reaſon, but ſpends about half a Page in matter of Ex-

Expoſtulation againſt the *Commiſſioners*, thus: *Why ſhould theſe men be made Triers? Is no vein of men meet to make Triers but theſe?* He is in great pain becauſe of theſe; *Any Tooth good Barber*, let me have any thing rather than theſe, who (as he ſaith) *keep Labourers out of the Vineyard.* By all means (I pray you) down with theſe that keep the *Romiſh Bores* out from rooting up the vines, and the *Arminian Foxes* from ſpoiling the tender grapes.

6. And therefore in the ſixth place, rather than indure theſe any longer, he is content there ſhould be either no *Approbation* at all, or elſe that it ſhould be left in the hands of the *ſeveral Pariſhes of the Nation*; which (all things perpended) would be a worthy way, eſpecially conſidering the Faction of ſome, the Ignorance of many, and the Malignancy and Profaneneſs of too many of the Pariſhes. Of this I have ſaid ſomewhat in the fore-going part of my Diſcourſe, where, though you will find Reaſons enough againſt it, and that Mr *Goodwin* (of all other men) hath the leaſt reaſon to plead for a Parochial Power, yet ſeeing he hath, in his giddy fit of Scribling, been willing to run the round, to court all Parties and Orders of men to joyn with him againſt the Eſtabliſhment of the Commiſſioners, now confirmed by Authority of his Highneſs and the Parliament; therefore I ſhall take a little pains more to ſee what is further alledged by this popular Advocate on the behalf of the Pariſhes; which though it be but Folly in me to do, yet for fear the Man's Followers ſhould ſay his Book had no full Anſwer, I ſhall deal with him according to his Folly, leſt he grow too wiſe in his own conceit.

If (ſaith he) *it be againſt Reaſon, that the Magiſtrate ſhould reſtrain men from hiring or entertaining Servants, ſuch as they conceive would be moſt ſerviceable and uſefull to them in their affairs; or that he ſhould appoint others to aſſign them what ſervants they pleaſe; much more unreaſonable is it, that greater Bodies and Societies of men ſhould not be permitted to have ſuch to ſerve them in ſpiritual Affairs, as they are perſwaded are moſt like to build them up in ſound knowledge, and promote the intereſt of their Souls.* Is not this, think ye, a

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ſingular Argument? But for Anſwer in brief. 1. I cannot but note the compariſon as odious, betwixt Domeſtick and Spiritual Servants, ſeeing theſe latter are called *Overſeers Paſtors*, and *Spiritual Fathers*, (with other terms of honour) as well as Servants (which they are in a ſenſe too) for the ſake of Chriſt and his Goſpel; and as they have Titles of honour, ſo they have Priviledges correſpondent, which ordinary Servants have not. 2. The Compariſon will by no means hold in reaſon, becauſe the meaneſt of men have uſually skill enough to make choice of ordinary Servants fit for their Turn: But there are but few men in the beſt Pariſhes, and in moſt of them not one of skill and knowledge ſufficient to judge of a man, whether he be qualified with Spiritual gifts and graces to enable him to ſerve them in Spiritual things. 3. Suppoſe ſome men in ſome Pariſhes may be of ability in matter of knowledge to judge, yet thoſe that are able to judge in matter of underſtanding, and moſt men that have knowledge in the notion, do yet want grace in the heart, and ſo it will be ſeldom that they will have the Will to approve an able or a gratious man to be a Preacher. 4. Suppoſe yet further, that the knowing men of a Pariſh ſhould be willing to approve a knowing and a gratious man; yet the reſt of the Pariſh, who have a ſhare in the Suffrage, may be of another minde, for ſome reſpects of their own, and pretend it would be more for the Intereſt of their ſouls to have another perſon. 5. Conſider, that Pariſhes being Bodies and Societies of men, the Magiſtrate hath an Intereſt in them as they are a Corporation or Community, and though men have a right to do as they will at home in Private Affairs, yet he may (according to the laudable Conſtitution of all Commonweals) interpoſe ſo far in all thoſe things wherein they Act by Suffrage as a Community, as to reſtrain them from, or limit them in Acting in ſuch matters, which are of more immediate concernment to himſelf. 6. And therefore laſtly, though the Miniſter or Preacher to be approved be to be in ſome ſenſe a Servant, a Servant to the Pariſh, in things Spiritual; yet he is not to be ſo much their Servant,

as

as the Servant of Christ in the first place; Then, being not in a private, but in a Publick Relation to the whole Parish, and upon a Publick accompt, he in the next place is also to be reputed the Servant of the Magistrate; partly as he is to officiate on the Magistrates behalf towards the Community of the Parish, and partly because he is to have a Publick Maintenance from the Magistrate: For, though Tythes and other Duties arise out of the Parishes, yet they are not of the Legal Propriety of the Parishioners, because the Propriety hath been otherwise antiently disposed of, and setled by the Law of the Land, to enable the Magistrate to hold forth and uphold a Publick Profession of the Christian Faith within the several places of the Nation. So that these things being considered, it is vain for Mr *Goodwin* to plead for a Right of Power in Parishes to *Approve*, upon a supposition that the Minister or Preacher to be Approved is to be their Servant, seeing though in one sense (*viz.* Spiritually) he is to serve them, yet by reason of his Civil Relation and Dependencie, he is not their, but the Publick Servant of the State, for the good of the Parish, in that Employment.

But Mr *Goodwin*, to fright the Magistrate, tels him, that *it is a Crime in him to be medling with such sacred Edge-Tools, as the Authoritative forcible imposing of Ministers upon Parishes.* All this will not take off the Edge of a Religious Magistrate, who knows that having a Revenue in his hand to promote the preaching of the Gospel, it is his duty, as he is a Christian man, to do his utmost to see it well bestowed that way, by maintaining able and gracious men in doing the work, and when any of them is sent to a Parish, it cannot be so said, that the setling of him there is an Authoritative forcing of the Parish to receive him, but rather that it is a Pious Provision for the Parish by the Care of Authority. Nor let any man deceive his own heart by thinking thus; That because when a Minister or Preacher is so sent and settled, the Parish have no power to refuse him, therefore the not having power to refuse him, is all one as if he were forced upon them: For if such a Construction

might be made, then by the ſame way it might be argued, that when his Highneſs ſends down perſons into the Country to perform any office of Truſt, the execution whereof is warranted by Law, ſuppoſe it be in the ſeveral Counties, as when he ſends down Sheriffs; you know then the Counties have no power to refuſe them; and yet this never was, nor can it be reputed a forcing of Sheriffs upon the Counties; becauſe as his Highneſs hath a lawful power to ſend and ſettle ſuch Officers as Sheriffs, ſo the Counties are by Law concerned to receive, and by Law cannot refuſe them, becauſe their liberty of refuſal is determined by that lawful obedience which they owe to his Highneſs: So in this caſe of his Highneſs ſending Preachers legally preſented and approved to Pariſhes, the Pariſhes not having liberty to refuſe them, cannot be reputed equivalent to a forcing men upon them, becauſe their liberty of Refuſal is determined by the Law, which obligeth them to receive them, and ſo no injury is done them by force or conſtraint; foraſmuch as no man or company of men ought to preſume or pretend any further liberty in any Nation, than the Laws of that Nation do allow. 'Tis pitty ſo much Ink and Time ſhould be loſt about the cleering of ſo plain a buſineſs: But 'tis for the ſake of Mr. *G.* and his Admirers, that he may not too much admire himſelf, nor they believe him impregnable, when they ſee his Arguments are no *Edge tools.*

He goeth on to preſent another ſcruple to the Magiſtrate, telling him, *If he ſend Miniſters to Pariſhes, and they prove either inſufficient, negligent, or wicked; then the blood of the ſouls in thoſe Pariſhes which periſh, will fall upon his head: whereas if the ſouls of the people periſh through the inſufficiencie or unfaithfulneſs of a Miniſtry of their own choice and approbation, their blood will be required of their Miniſters, in caſe the people did at the time of approving them uſe their beſt care and circumſpection in the buſineſs.* This is the ſum of the ſtory; and a ſhrewd one it is indeed, that carrieth its own confutation in the belly: For, if he would lay the guilt of the blood of the Peoples ſouls upon the Miniſters choſen

choſen and approved by the ſaid People, if ſo be they (to wit the People) did their beſt to judge aright of them when they choſe and approved them; then, upon the ſame account of Reaſon, I can acquit the Magiſtrate from the danger of incurring a guilt of the blood of ſouls, if he did his beſt, by himſelf or his Deputies, to judge aright of the Miniſters by due Trial and Examination, before he ſent them to their reſpective Pariſhes; and muſt caſt it upon the Miniſters, if they ſhall, notwithſtanding the care of the Magiſtrate or his Deputies, afterwards degenerate, and prove unfit, or unfaithful in their places.

In the laſt place (ſaith he) if it be alleadged, *that danger be likely to befall the State or Government, by allowing Pariſhes the Approbation of their own Miniſters, the truth is, the danger is like to be greater by their being denied it.* And why ſo forſooth? He like a wiſe Stateſman (for no leſs he takes himſelf to be) tells us, *Becauſe States never ſuffer'd by indulging their people in things reaſonable and juſt; but their withholding from them their due rights, hath ſtill been exaſperating and provoking.* Thus you ſee how he endeavoureth to exaſperate the people againſt the State, about this buſineſs; inſinuating into vulgar minds a ſuppoſition of a Right of chuſing and approving publick Miniſters and Preachers to be in themſelves. This is to indulge the diſcontented humors of ſome men, by filling their heads with Falſhoods and unreaſonable Phantſies, that have no other ground but his bare ſuggeſtion: which is ſo much the more vile, becauſe attended by ſo many ſelf-contradictions. For (as I have already told you) in ſome places of his Book he endeavoureth to faſten the Right both of Chuſing and Approving only upon Patrons, in oppoſition to the preſent *Commiſſioners for Approbation.* Then flitting thence, he pleads for it as the better Right of the *Gather'd Churches.* Afterwards he brings it in head and ſhoulder for the *Preſbyteries.* In another place, he would beſtow it upon ſome new *County-Commiſſioners*; and not ſticking there, he becomes a ſtiff pleader for the whole Right to be in *Pariſhes.* So that what he hath

denied in ſeveral places, intimating that there ought to be no Approbation at all, calling it a *Project* in one place, a *Device*, a *Contrivance*, a *Stratagem*, a *Politick Engine*, and I know not what more; yet he grants it in other places, and hath been pleaſed to allow of it here at the latter end of his Book, and would once again ſtick it as a feather in the Cap of his beſt Friends, the *Churches*; and if they take it not, then he would beſtow it upon his Adverſaries, or ſtrangers, or any where, ſo it might not reſt in the hands of the Commiſſioners, whom he is pleaſed to purſue with a whole Army of Slanders and Abuſes, as his greateſt Adverſaries, though implicitely he juſtifies the right and neceſſity of their Imployment.

But admit that the power he pretends to plead for in Pariſhes, were ſo ſetled, is it not worthy conſideration what might be the conſequence?

1. The Legal Right of Patrons (that of the Magiſtrate as *Patron Paramount*, and of all inferior Patrons, whoſe cauſe he hath ſo earneſtly defended elſwhere) muſt be yielded up and deſtroyed.

2. The way of ſecuring and upholding a Publick Profeſſion of the Goſpel in the Nation by the Magiſtrate, will be utterly loſt.

3. In ſtead of a publick Profeſſion, there will be no other but a private Profeſſion of every particular Pariſh; So that if (according to Mr. *Roger Williams*) *Judaiſm*, *Turciſm*, *Papiſm*, or any thing elſe come in, what remedy? For, ſuppoſe it ſhould pleaſe the Pariſh, and be brought in among them to juſtle out the Profeſſion of Chriſtianity, who can help it? ſeeing their Patron Mr. *Goodwin* ſaith, they ought to exerciſe a Right to chooſe and enjoy whom they pleaſe; and therefore he may even ſhake hands again here with his brother *Williams*, and as well leave them to chooſe what Religion they pleaſe into all the Pariſhes of *England* and *Wales*. This is it both their wiſdoms tend to: For, ſaith the ſame Mr. *Williams*, in that Book of his containing Propoſals for propagating the Goſpel: *Is it not more conducible a thouſand-fold to the peoples eternal welfare, that*

that each Town and Diviſion of people in the Land be impartially permitted to make a Stand, to examine and chooſe their way of Worſhip, Miniſtry, and Maintenance? Yea, whether or no is it not abſolutely better, that they did freely chooſe rather a falſe Religion (Jewiſh, Popiſh, Turkiſh, &c.) than without their free choice, to be nuſled up in a way of Traditional and Cuſtomary Religion?

4. If Pariſhes ſhould have Right to chooſe and approve, then they ought alſo to have a power to eject; elſe what would the other ſignifie? ſeeing otherwiſe after a Choice once made, they would during that mans days, be without remedy, though afterwards they ſhould beleeve they have committed an Error in chuſing him, or have a deſire to be rid of him: Beſides, if Pariſhes had or were to have ſuch a Right, what a pickle would moſt of the godly Miniſters of Pariſhes be in throughout *England?* What ſecurity could they have for any long enjoyment of their Places, ſeeing that mens minds in Pariſhes are mutable? and though when they firſt came among them, they were perhaps willing enough to have them, yet in caſe thoſe Pious men that firſt occaſioned their coming, ſhall remove from the Pariſh to live elſewhere, or die, then perhaps men of another Temper may be the prevailing party of a Pariſh, and think fit to eject them, to make room for others more ſutable to their own diſpoſition; and ſo, if the Law and the Magiſtrate were once concerned no further than to look on, with his hands in his Pocket, who then could help them? What would become of the pious Miniſtry of *England*, after a little ſeaſon?

5. If Pariſhes had ſuch a Right, that their Miniſters were ſolely to depend upon them both for choice and Approbation, as it would be a great Temptation upon many to turn *men-pleaſers* that were once otherwiſe, ſo it would be an occaſion to fill Pariſhes with ſuch Preachers onely as would ſow Pillows under the elbows of their Pariſhioners, and not diſoblige them by any ſuch Doctrines as might unſettle them in their Lees, and diſturbe their Corruptions; Preachers that would be ſlaves to the very Vaſſals of Satan,

tan, rather than Miniſters or Servants of Jeſus Chriſt.

6. As the generality of Pariſhes are too ignorant, ſo had they a power to do in this caſe what they pleaſe, it would ſoon be found they would like none but ſuch as themſelves. The *High-Shon* loves his Penny better than his *Pater Noſter*, and had he once the power pleaded for by Mr *Goodwin*, the next News we ſhould hear of him would be, that he is ſeeking out for ſome *miſerable Levite* to contract under-hand with him for Half-Tithes or Quarter-Tithes, or what other Maintenance ſoever it be, before he will admit him; and ſo inſtead of having a generous publick maintenance for a Learned and Pious Miniſtry, there would be hard-meat, hardly an allowance of *Poor John*, for a *Sir John* in every Pariſh; by which means, the poverty and inſufficiency of the Miniſtry would ſoon be reduced to an equal Standard, and men might be ſure to run headlong towards Hell at an eaſie rate, and have no body to ſtop them.

7. Laſtly, I ſuppoſe 'tis well known to Mr *G.* that the generality of Pariſhes, as they are profane and ignorant, ſo they are no leſſe *Malignant* againſt Authority; and he (in effect) acknowledgeth it.

Mr *G.* his pleadings for Malignant Preachers.

For, in the laſt place (and with it he cloſeth up his Book) rather than Pariſhes ſhould not exerciſe ſuch a Power, he cares not though they were all ſtocked with Miniſters and Preachers of the ſame Character throughout the Nation, and therefore pleads aloud on their behalf; which doubtleſs he hath reaſon to do, he and they being generally allied to each other, in one common cauſe of *Arminianiſm*, whereof that ſort of men have been the great Defenders. For (ſaith he) *admit a Miniſter allowed by the People of a Pariſh prove of a Malignant humour; ſo may a Miniſter, though with the Triers, paſſe. This is no Amulet or Charm againſt Malignancie.* Tis not denied, but 'tis poſſible that a Malignant may give the Commiſſioners a ſlip through Trial and Approbation: But then he muſt be very cunning, and a man of a very concealed converſation, that no knowledg ſhould be had of him; otherwiſe, though they have neither *Amulet* nor *Charm*, they are uſually able enough to ſpell him, as well as other Friends

Friends of Mr *Goodwin*, and keep the Devil of Malignancie from running to poſſeſſe the Swine of the Pariſh, and hurry them to deſtruction.

Moreover (ſaith he) *If a Miniſter's Tongue prove at any time Malignant in the Pulpit, there is another Miniſter, the Magiſtrate, at hand to reſtrain him.* Tis well he will allow the Magiſtate may do ſomthing: This is indeed a good Argument for putting Malignant Preachers into Pariſhes to finde work for the Magiſtrate to reſtrain them, or put them out (it ſeems the Magiſtrate wants work:) But is it likely, that the Pariſh who choſe their Preacher in, & upon that Account may be conceived to be all of his own humor, will inform againſt him? Or is it convenient for the Magiſtrate to maintain Spies in every Pariſh to bring him information? Or muſt the correction of the ſaid Malignant be left to that Magiſtrate called the Conſtable, or High Conſtable, or the Juſtice of Peace, who may perhaps be an Inhabitant of the Pariſh, or of ſome Neighbour-Pariſh, where they alſo and their Preacher may (by Mr *Goodwin's* favour alſo) be all of the ſame Complexion? Pray (*Sir*) reſolve us of theſe Points in your next *Plea for Malignancy*.

But he adds further, *that the greateſt danger threatning the State from Malignant Miniſters, is not by the opportunity they may have of Publick Preaching, clandeſtine Inſinuations, Conſultations, Irritations, &c. for the plotting and practiſing whereof they may have more leaſure and opportunities by being taken off, or put by their Employment of Preaching.* Thus you ſee what malice againſt the *Commiſſioners* hath brought him to. He, in other places of his Book, hath manifeſted a ſpleen ſufficiently againſt his Highneſs, for erecting of the Commiſſioners; now then what remains in the next place to be expected, but that he who would knock down the Commiſſioners, to make room in Pariſhes for *Charles Stuart's* Chaplains, may ere long be of a minde to print down his Highneſs, to make room for their Maſter. — — Would any man, whoſe Sences were not ſodden in the very dregs of diſcontent, plead thus openly for them, in a matter that might be of apparent prejudice to the

Publick

Publick ſafety? For whence is it that Plottings uſually ariſe? is it not from falſe conceptions, miſtakes, and miſapprehenſions of Affairs inſtilled into People's minds? And what more ready way to poyſon the judgements and affections of the People touching the Princes Actions and Concernments, than that their Teachers ſhould be diſaffected to him and his Proceedings? Is it not from hence, that the people may be eaſily made fit matter for Inſurrections, and malleable to the deſigns of men averſe to the Government? What though they ſhould be ſo wiſe as to forbear open expreſſions in Pulpits? yet is it not known, a diſcourſe may be ſo artificially and craftily contrived, that by remote oblique hints and ſecrets wipes, (which tickle more then down-right language) the vulgar ſort are ſooneſt charmed out of their good affections? Have we not ſeen this by experience? and admit this were not; yet do we not know the generality to be led by the example of their Miniſter? Whom if they know to be Malignant, they uſually take after him, and his very ordinary converſe from houſe to houſe is more then a thouſand Sermons. Would any man then that were not as ill-affected as they, plead for the maintaining of them in all the Pariſhes of the Nation? Good Sir, let the Magiſtrate have leave to diſpoſe of the Publick maintenance in Pariſhes to perſons well-affected; and be you your ſelf pleaſed, with the other *Sheepmaſters* of your own complexion, to leave playing the Foxes, and love the Peace of the Church, more then your own private ends and proud humours, then your *Malignants* will be leſs confident in their wayes, and ſo on all ſides there will be little cauſe to fear any further plottings, or practiſes of Inſurrection among the People.

But Mr *G.* hath not done yet; for, as it is one point of his anger, that his Highneſs will not maintain them; ſo he makes it the laſt ground of his quarrel, that the Commiſſioners will not approve of them; and with this he ſhuts his Book; for, ſaith he, *when perſons ſomwhat (it may be) malignantly inclined, ſhall be contumeliouſly intreated by the State, or by their Officers, as ſuppoſe any of them ſhould be made*

made to drink of the Triers *Cup of reprobation, is not this a direct way or means to awaken and set on work such an Inclination?* Here you see, his care is not so much for the Government, as for them; and by this judge, whether he be not more for Them than for the Government. What if through Malignancie, they be enclined to Treat the State contumeliously? That is a small matter in the eye of Mr *G.* because therein himself may shake hands with them as a brother, having in this Book made as bold that way as any of them, and therefore 'tis contumeliously done of the State to animadvert upon their Malignancy, and a crime in the Commissioners, because they will not break their Trust by giving an Approbation, to enable them to Treat the State with contumelie in publick before all the People. This is the Inference; and the sum of his Discourse about the matter amounts to this: When Preachers are enclined to the highest mischief that may be in a Nation, if the State, or their Officers, do take a reasonable Course to prevent the mischief, they thereby contumeliously handle those Preachers, and it were better to let them be actually doing mischief, than irritate their malignant Inclinations, by depriving them of the opportunity to rob the State of the hearts of the People. This would make an Argument to prove as well, that Robbers should be let alone upon the Rode, and Cut-throats in the City, rather than the Inclinations of them and their Companions should be provoked, by a contumelious sending them to Gaol, to keep them from doing further mischief. It would be every jot as wise a Conclusion for the toleration of them, and all other Offenders, as that of Mr *G.* on the behalf of *Malignant Preachers.*

Nevertheless, he breathes the utmost of his Conclusion in these words, (E R G O) *Therefore the Politick Consideration suggested in the Argument in Countenance of the* Triers, *and their Constitution, is clearly anti-politick, and frowns rather than smiles upon their Consistory. And so* (saith he) *if Policy having weighed them in her Balance, finde them wanting; and Religion having weighed them in the*

Balance of the Sanctuary, hath found them yet wanting more: let their Kingdom be divided, and given to the Congregations of the Land. That is to ſay, to the *Pariſhes*; for, theſe are the Congregations he intends in this Place: By which it is evident, that as many of the former Paſſages of his Book are contradictory to each other; ſo what pretences ſoever he made before, on the behalf of *Patrons*, the *Gather'd Churches*, *Presbyteries*, and others, he contradicteth all now; 'twas not out of any reſpect to them, but onely to colour his corrupt deſign of exaſperating all ſorts of men, for an overthrowing the preſent Eſtabliſhment of *Commiſſioners for Approbation*, ſeeing after all he looks over the left ſhoulder, with Scorn and Contempt upon the other Parties, and in oppoſition to them all, concludeth on the behalf of *Pariſhes*, whom in groſs he would prefer as the moſt competent *Approvers*. But notwithſtanding all that ever he hath ſaid, the foregoing *Argument* or *Objection* raiſed by himſelf, on the behalf of the Commiſſioners, ſtands yet far more conſiderable than all his pretended Anſwers thereunto, which being found ſo mean, ſurely no man will look ſo low as to frown at them, though many may ſmile; but eſpecially at his *Eighteen Arguments*, in the managing whereof, he hath (you ſee) proved himſelf no leſs ſcandalous than vain in reference to *Religion*, and carried the matter as illogically in this, as in moſt of his other Scripts, which whoſoever reads with a judicious eye, will hardly beleeve the man was ever acquainted with the *Schools of Reaſon*, and will (I dare ſay) readily ſubſcribe to this Cenſure; That they are

——— *Thus, Piper, & Scombros metuentia Scripta,*

Such a ſort of writings, which might be moſt Politickly preferred, if they were duly divided betwixt the *Grocers* and the *Tipling-Schools* of the Land.

A *Postscript* to the learned *Reader* concerning Mr *J. Goodwin's* Temper.

Mart. l. 5. Ep. 59. In Mamercum.

UT bene loquatur, sentiatque Mamercus,
Efficere nullis, Aule, *moribus possis:*
Pietate fratres Curios *licèt vincas*,
Quiete Nervas, *comitate* Rufones,
Probitate Marcos, *æquitate* Mauricos,
Oratione Regulos, *jocis* Paulos,
Rubiginosis cuncta dentibus rodit.
Hominem Malignum forsan esse tu credas;
Ego esse miserum credo, cui placet nemo.

FINIS.